Vnto the Christiane Reader.

BIBL. CANT. Syn. 8.55.120

I Commende here vnto thy charite and Godly loue (christian Reader) the ten commaundementes of almightie God, written Exod. xx. and Deu. v. which were geuen to this vse, and end, dilygently to be lerned, and religiously obserued Deut. 4. Mat. 7. My mynde, and commentaris in them I beseche the to reade with iudgement, and geue sentence with knowlege: as I dout nothing at al of thy charyte, or good willing hart towardes me, and all well meaning persones. But for almuch as there canne be no contract, peace, aliaunce, or confederacye betwene two persones are moze, except fyrst the persones that wil contracte, agree within themselfes vpon suche thynges as shall be contractyd, as thou ryght well knowyst: also seyng these ten commaundementes, or nothynge elle but the Tables or wrytinges that contayne the conditions of the peace betwene God and man. Gen. 19. and declareth at large, howe, and to what the persones namyd in the wrytinges are bounde vnto the other: Gene. 17. 22. Exo. 7. I wylbe God, and you shalbe my people. God and man are knyt together, and vnyet in one. It is necessary to know, howe God, and man was made at one, that suche condicions coulde be agreed vpō and confirmyd with suche solempne, and publicke euidences, as these tables be, written with the finger of God. The contentes whes of bynde God to ayde, and succoure, kepe, and

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preserue, warrant, and defende manne from all yll, boothe of bodye and soule, and at the last to geue hym eternall blysse and euerlastyng felicite: Exodi.19, Deut.4. Math.11. Joan.3.4.5.6. Manne is bound of the other parte to obey, serue, and kepe Gods commaundementes, to loue hym, honor hym, and feare him aboue all thinges. Were there not loue and amitie betwene God and man fyrst, thone woulde not bynd hym selfe to be master, nother þ other to be seruaunte in suche a frendlye, and blysfed societe, and fellowshyp as these tables contayne. Before therfore they were geuen, God commaundyd Moses to go downe from the mounte Synai vnto the people, to know of them, whether they wold confederate, and entre alyaunce with hym or not: Exod.19. Moses dyd þ message as God bad hym, where vnto the people all together consentyd. So that it was fullye agreed vpon that God should be theyr God, and they his seruauntes, wyth certayne conditions, contayning thoffice of them boothe: God to make them a peculier people, to prefer them aboue all natiõs of the erthe, to make them a pryncely prysthod and a holy people,

Theyr office to obey, and obserue his holye wyll and pleasure: Deut 4. Exod.19.

Here se we the aliaunce and confederacye made betwene God and man, and the wrytinges geuen: lykewyse how it was made. But wherfore it was made, and for whose merites, yet by these textes we se not: why God shuld loue man that so neglected his commaundementes, fauored and loued, beleuid and trustid better the deuyll then God: Genes.3 so farre offendyd the

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deuyne maiestie of God, and degenerated from grace, and godlynes by custome of synne and contempte of God, that he bewaylyd, and repentyd that euer he made man: Gene. 6. and decreed to destroy the creature man, that he creatyd, as he did in dede. Not onlye thus destroying manne, but also protested openlye, that better it had ben Judas neuer to haue ben borne, Math. 26. and in the. 25. Chapiter of the same Gospell, the displeasure of God is declaryd so greate, that he appointeth manne to a nother end then he was created for, sayinge: departe ye doers of iniquite from me vnto eternall fyre, prepared, not for manne but for the deuill, and hys Angelics. What is nowe more contrary one to the other, and farther at debate, then God and man, that now we se bound in leage together, as very frendes Moses Deut. 9. sheweth, that onelye mercy prouokyd God vnto thys aliaunce, to receaue them into grace, delyuer them out of Egipt, and to possesse the plenteous land of Canaã: farther that God found iust matter and occasion to expulse thinhabitantes of that lande, and founde no merites in thisraelites to geue it them, for they wer a stiffenecked people, and intractable as Moses layeth to theyr charge, Deut. 9. Howebe it God hauyng respecte onelye vnto hys promesses made vnto Adam. Abraham, and hys posterye, measured not hys mercy according to the merites of man, who was nothynge but synne, lokyd all wayes vpon the iustice, & deseruinges, innocencie, and perfection of the blessed sede promised vnto Adam, Gene. 3. and vnto Abraham, Gene. 12, 15. 17. God put the deathe of Christe as a meanes and arbiter of this peace, Ebre. 9. For

the Testament auaylyth not except it be confyr-
myd by the death of him that maketh the Testa-
ment: the whiche death in the iudgment of God
was accepted as a satisfaction for synne from
the beginning of Adames fall, as Paule say-
the, Christes preisthod was & is lyke vnto Mel-
dizedeck, that had nether beginning nor endig:
bound nether to time nether to place, as ỹ preist
hod of Aaron, but as God accompted in Adams
sinne al mankinde beynge in his loynes, worthy
deathe; so he accompted in Christ all to be saued
from deathe, Apoca. 13. as Adame declareth by
the name of his wyfe, called here Heua, the
mother of the liuing and not of the dead: Gene.
3. All these promyses, and other that apperte-
ned vnto the saluation of Adame and his poste-
rite, were made in Christe and for Christ onely:
and appertayned vnto oure fathers and vs, as
we appertayned vnto Christ. He is the dore, the
waie and the lyfe: Joan. 10. he onlye is the media
tour betwene God and man, with out whome
noman can come to the father ecclestiall: Joan. 1. 3
6. Because the promises of God appertained vn
to oure fathers, for asmuche as they lykewyse
vnto Christ: hether vnto and for euer they were
preserued from Hell and the paynes dewe vn-
to Adams synne in hym, for whose sake the pro-
mise was made. The meanes of oure peace and
reconsiliation with God, is only in Christe, as
Esai saieth capit, 53. by whose passion we ar ma
de hole. Therfore Christ is callyd by Johan the
Baptist, The lambe that takythe awaye the sin-
ne of the world. Joan. 1 and as the deuyll foūd
nothyng in Christ that he could cōdemne. Jo. 14
likewyse now, he hathe nothyng in vs worthye

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damnation, because we be comprehended, and fully inclosed in hym, for we be his by fayth. All these that be comprehended vnder the promes, belonge vnto Christe. And as far extendeth the verte w, and strength of Goddes promes to saue man: as the rigoure and iustice of the lawe for sinne to dampne man. For as by thoffence and synne of one man, deathe was extended and made commune vnto all men vnto condemnation, as Paule saythe, Rom. 5. so by the iustice of one, is deryued lyfe into all men to iustificacion. The wordes of the promes made vnto Adame and Abraham, confirmethe the same. They are those. I wyll put ennymyte and hatred betwene the and the woman, betwene thy sede, and the womans sede, and her sede shall breake thy heade Gene. 3. for as we were in Adame before hys falle, and shoulde yf he had not synned bene of the same innocencye, and perfection that he was created in: so were we in his loynes whē he synned, and participant of his synne. And as we were in hym and partakers of the yl: so were we in hym when god made hym a promyse of grace and part takers of the same grace: not as the chyldren of Adam, but as the chyldren of the promyse. And the synnes of Adam without priuilege or ercepcion extended, and apperteyned vnto all Adams, and euery of Adams posteryte, so dyd this promes of grace generallye apperteyne as well to euery and synguler of Adams posteryte as to. Adam: as it is more playnely expressed Gene. 15. 17. Where god promysethe to blysse in the sede of Abraham, all the people of the worlde. And Paule makethe no dynersite in Christ, of Iew, nor Gentile. Farther it

was neuer forbyde, but that all sortes of people and of euery progeny in the worlde to be made partakers of the Jewes religyon and Ceremonies. Farther saint Paule Ro 5. Dooth by collation of Adam and Christe, synne and grace: thus interpretat Goddes promes. And maketh not Christ inferiour to Adam, nor grace vnto synne. If all thā shalbe saued, what is to be said of those that sainct Peter speaketh of. 2. Pet. 2. that shall perysche for their false doctrine. And lyke wyse Christ sayethe, that the gate is streight that leadeth to lyfe, and few entre: Matth. 7. Thus the scripture aunswereth: that the promyse of grace appertayneth vnto euery sorte of men in the worlde, and comprehendeth them all, howe beit within certayne lymytttes, and bondes: the whiche yf men neglecte, or passeouer, they exclude them selfes from the promes in Christe. As Chain was nomore excluded tyll he excluded him selfe, then Abel: Saul then Dauid: Judas then Peter: Esau, then Jacob: thoughe Wala. 1. Ro. 9. it semeth that the sentence of God was geuen to saue the one, and to damne the other, before thone loued God, or the other hated God. Yow be it these threateninges of God against Esau yf he had not of hys wylfull malyce excluded himselfe, from the promes of grace, shoulde nomore haue hyndred his saluatio n, then Goddes threateninges againste Ninive Jon. 1. whiche not withstandynge that God sayde should be destroyed within .xl. dayes stode a great tyme after, and dyd penance. Esau was circumcised, and presented vnto the churche of God by his father Jsaac in all externall Ceremonyes, as well as Jacob. And that his

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lyke and conuersation was not as agreable vnto iustice and equite, as Jacobs: the sentence of God vnto Rebecca Gene. 25. was not in the faulte, but his one malyce: for there is mencyoned nothing at all in that place Gene. 25. that Esau was dysherited of eternall lyfe but that he shoulde be inferioure vnto his brother Jacob in this worlde whiche prophecye was fulfylled in their posterites, and not in the persones, them selfes. Of this acceptacion of the one, and reprobation of the other concerning the promyses of the Erth speaketh Malachie the prophet, as the beginnynge of hys booke declareth speakinge in thys wyse. I haue loued you sayth the Lorde, and ye say: wherin haste thou loued vs? God answereth. Was not Esau, Jacobs brother sayethe the Lorde? Not withstandyng I loued Jacob and hated Esau. Wherin hated God Esau? the prophet sheweth. I haue made hys possession that was the mountes (Seir) desolate, as a desert or wyldernes of dragons, Malachie. 1. the which happened in the tyme of Nabuchodonosor. Wherein he loued Jacob the texte declarethe. God transferred the ryght and title that appertayned vnto Esau the elder brother to Jacob the yonger. Lyke wise the land þ was promysed vnto Abraham and Isaac, was by legacy and Testamente, geuen vnto Jacob & his posterites, Gene. 25. and. 27. Sainct Paule Rom. 9. vlithe this example of Jacob and Esau for none other purpose but to take awaye from the Jewes, the thyng that they moost put theyre trust in, to saye, the vaine hope they had in the carnall linage, and naturall dissent from the familie and houshold of Abraham, and likewyse

their false confidence they had in the keping of the lawe of Moses. Pauls hole purpose is in ỹ Epistle, to bring man vnto a knowledge of hys sinne, and to shewe him how it may be remitted and with many testimonies and Examples of the scripture, he proueth man to be saued onelye by mercy, for the Merites of Christe. Whithe is apprehended and receyued by fayth: as he at large sheweth cap. 3. 4. 5. of the same Epistle.

In the vnderstandinge of the whiche the Chapiters a ryghte, is requyred a synguler and exacte diligence: for it semythe by those places that Pauls concludethe, and in maner includythe the deuyne grace, and promys of God within certayne termes and lymites, that onely Christe should be efficacyous and profytable in those, that apprehende and receaue this aboundante grace by faythe: and to suche as hathe not the vse of fayth, Christ, nether goddes grace to appertayne. Now seing noman by reason of this Naturall incredulyte borne, and begotten with vs Rom. 11. Gal. 3. canne beleue and put suche confydence in God as he requyrythe by hys Lawe, as experience of oure owne weakenes declareth, thoughe manne haue yeres and tyme to beleue, the promes of God in christ appertayneth vnto noman. Thys Sentence is playne Marke the laste chapiter. He that beleueth not, shalbe damned. How be it we know by the scripture, that not with standinge this imperfection of faythe, manye shalbee saued, and likewyse not with standynge that Goddes promes be generall vnto all people of the worolde. Mat. 11. Rom. 11. 1. Tim. 2. Gene. 3. yet many shalbe dammyd. These two poynes therfore

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muſte be dylygentlye dyſcuſſed. Firſte how this ſaythe, being vnperfect, is accepted of god: then howe we bee excludyd from the ꝓmes of grace, that extendeth to all menne.

I wyll not reherſe now the mindes of other, but as bꝛiuely and ſimply as I can, declare the mynde of the ſcꝛipture in this matter. Sainte Paule callethe thys ſeruitude of ſynne, naturally remaynyng in oure nature coꝛruptid, ſometymes apethian, then amartian, at an other tyme aſthenean. The firſte woꝛde ſignifyeth an impерſuaſibilite, dyffidence, incredulyte, contumatie oꝛ inobedience. The ſecond ſignifyethe Errour, ſin oꝛ deceite. The Thirde betokeneth wekenes, imbecillyte, oꝛ imperfection. So wꝛyteth Paule. 1. Coꝛ. 15. mannes body to be fyꝛſt bozne in imperfection, oꝛ imbecillite. Alſo that God concludethe all men vnder infidelite. Ro 11. In the Epiſtle to the Gallathians capitu. 3. He ſayeth that the ſcꝛipture doethe conclude all menne vnder ſynne. In thoſe thꝛe places thou mayſt ſe the thꝛe woꝛdes that I reherſed beꝛoꝛe with the whiche Paule dyſcꝛybeth the infyꝛmites of man, which infirmites, Eſay. 53. Joh. 1 Doothe teſtifie that they are traunſlated into Chꝛyſt. Not ſo that we ſhould be clene deliuered from them, as thoughe they were deade in oure nature, oꝛ oure nature changed, oꝛ ſhould not ꝓuoke vs any moꝛe to yl: but that they ſhould not damne vs, becauſe Chꝛyſt ſatiſfied foꝛ them in hys owne bodye. And Paule ſayeth. Rom. 5. that Chꝛyſt dyed foꝛ ſynners whiche were infirme: and calleth thoſe ſynners the ennemyes of God. Howe beyt, he callythe not them Theoſtygas in the ſcꝛiptures, that is to ſay contemnours

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of God. Euery man is called in the scripture wicked, and themiempe of God, for the priuation and lacke of faythe, and loue that he oweth vnto God. Et impii vocantur qui non omnino sūt pii. That is to say, they ar called wicked that in all thinges honorethe not god, beleuethe not in God, and obseruethe his commaundementes as they shoulde do, whiche we cannot do, by reason of this naturall infirmitie, or hatred of the flesshe (as Paule callethe it Ro. 8.) agaynste God. In this sence taketh Paule this worde wicked, Rom. 5. when he sayethe that Christ dyed for the wicked. So must we enterpretate sainct Paule and take his wordes, or els noman should be damned. Now we know that Paule him selfe, Sainct John, and Christe, damnethe the contemptours of God, or suche as wyllyngly continew in synne, and wyl not repent. Mat. 12. Mar. 3. Luce. 12. Paule Rom. 8. 1. Cozint. 5. 2. Co. 6. 2, Pe. 1. Those the scripture excludeth frō the generall promes of grace. Thou seist by the places afore reherled that thoughe we can not beleue in God as vndoutedlye as is requyred, by reason of this oure naturall syckenes, and dysease: yet for Christes sake, in the iudgemente of God, we are accounpted as faythfull sydeles for whose sake thys naturall dysease and syckenes is pardoned by what name so euer Sainct Paule calletie thy naturall infirmite, or Originall synne in man. And this imperfection or naturall syckenes taken of Adam, excludeth not the person from the promes of God in Christ, except we transgresse the limittes, and bondes of thys Dyginall synne, by oure owne folye, and malyce, and eyther of a

contempte

contempt, or hate of Goddes worde we fall into synne, and transforme our selfes into the ymage of the deuill. Then we exclude by thys meanes oure selfes frome the promyses and merites of Chryste, who onelye receyued oure infirmites, and Originall disease: and not the contempte of hym, and hys law. Farther the promes appertayne to suche as repent. Therfore Esay. Capit. 53. sayd without exception, that the infirmites of all men were cast vpon his blessed shoulders. It is oure office therefore to se, we exclude not oure selfes from the generall grace, promysed to all men. It is not a Chrystiane mannes part to attribute hys saluation to hys owne free wyll, with the pelagion, and extenuat original synne. Nor to make God thauctor of ille, and oure damnacyon, with the Maniche. Nor yet to saye, God hathe wrytten fatall Lawes as the Stoicke and with necessite of destyny, violently pullethe one by the heere in to heauen, and thrusteth thother hedlynge into hell. But assertayne thy selfe by the scripture, what bee the causes of reprobation, and what of election. The cause of reiection, or damnation is synne in manne, whyche wyll not heare, neyther receaue, the promes of the gospell: or else after he hathe receaued it, by accustomed doing of ille, he fall either in a contempte of the gospell, wyl not studie to liue thereafter, or else hatteth the gospel because it condemneth his vngodly lyfe. And would there were rether God, nor Gospell to punishe him for doinge of ille. Thys sentence is treewe how so euer man iudge of predestination. God is not the cause of sin, nor would not haue man to synne, Psalme. 5. Non Deus volens iniquitatem

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tum, fues. That is to saye, thou art not the God that wylleth sinne. Osee. 13. it is sayde: Thy perdicion o Israell is of thy selfe: and thy succoure only of me. The cause of oure electiō is the mercy of God in Chryste. Ro. 9. How be it, he that will be part taker of this election, muste receaue the promes in Chryste by faythe: for therefore we be elected: because afterwarde we ar made the membres of Christ: Ephe. 1. Rom. 8. Therefore as in the iustificacion, or remission of synne, there is a cause, thoughe no dignite at all, in the receauer of hys iustificacion: euen so we iudge hym by the scripture, to be iustified, and hathe remission of his sinne, because he receaued the grace promised in Christ. So we iudge of election, by the euent, or succesle, that happeneth in the lyfe of man: those only to be elected, that by faythe, apprehend the mercy promised in Chriſte, otherwise we should not iudge of election. For Paull sayethe plainlye. Ro. 8. that they that bee led by the spirit of God, are the children of God, and that the spirite of God, dothe testifye with oure spirites, that we ar the children of God, beinge admonyshyd by the scripture, we muste leaue synne, and do the woorkes commaunded of God, or els it is a carnall opinion, that we haue blinded oure selfes with all of fatall destany and wyll not saue vs. And in case there folow not in oure knowlege of Chriſte, amendement of life: it is not liuelie faythe that we haue, but rather a vayne knowlege and mere presumpcion. Jo. 6. sayeth: No man commeth vnto me except my father drawe hym: many menne vnderstande these woordes in a wronge sence, as thoughe God required in a reasonable manne, nomore then in a

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heade post, and marketh not the wordes that follow. Omnis qui audit a patre et didicit, venit ad me. That is to say, euerye man that heareth, and learnethe of my father, commeth to me. God draweth with his worde and the holy goste: but mānes dewty is to heare & learne, that is to saye, receaue the grace offred, consent vnto the promes, and not repugne the God, that calleth. God dothe promesse the holye gooste, vnto them that aske hym, and not to them that contemne hym. We haue the scripture dayly in oure handes, reade it, and heare it preached, Goddes mercy euer cōtinue the same. Let vs thinke verely that now God calleth, and conuerte oure lifes to it. Let vs obey it, and beware, we suffre not oure folysche iudgementes to wander after the flesshe, lest the deuyll wrappe vs in darkenes, and teache vs to seke ꝑ electiō of God, out of the scripture. Althoughe we bee of oure selfes bonde meane vnto synne, and can do no good by reason oure originall, and race, is vitious: yet hathe not the deuill induced holly, his similitude into anye of Adames posterite, but onlye into those, that contemne, and of a set purpose, and desteynyd malice, hate God, as Pharao, and Saul. Thone gathered all hys men of warre, and woulde fighte with God, and his church, rather then obey hys commaundement. Thother woulde, against godes expresse wyl, and pleasure, kill Dauid, that God had ordayned to be kinge. These synnes Christ callethe the synne against the holy ghost, Mat. 12, Mar. 3. Lu. 12. Sainct John. 1. John. 5. Synne vnto deathe. Sainct Paule Ebr. 10. voluntarye, or willinge synne. We muste therfore Iudge by the scriptures, and beleue all thynges

ges there spoken. Knowe there by, the wyll of God, and serche not to know the thyng, that appertayneth nothynge to thyne office. Remembre how craftie a workman the deuyll is, and what practise he hathe vsyd with other. Chefelye and before all thyng:s, he goeth about to take thys perswasion, that Goddes word is trew, oute of mannes hearte. As he dyd with Adam. Genes.3. that thoughte nothyng lesse then to dye as God sayd. Then thought he holly to haue printyd his owne Image in Adam, for the ymage of God: and to bringe hym to an vtter contempt, and hatred of God for euer, as he had broughte hym to a diffidence, and dout of hys worde. Here let vs all take heede of oure selfes, that dalye with the word of God, beynge admonyshyd of ylle, yet amend not. We shall fynde at lengthe, God to be iust in hys worde, and wyl punyshe wyth eternall fyre oue contumacie, and inobedience, whiche fyre, shalbe no lesse hotte, then his word speakythe of. So did he with Saull. Perswadid the miserable wretche, that God was so good that thoughe he offendyd he woulde not punyshe hym as he sayde, but bee pleased wyth a fat sacrifice agayne. 1. Reg.15. This doctryne is therefore necessary to be knowen of al men: that God is iuste and trewe, and requireth of vs feare, and obedience: as Saincte John sayethe he that sent me is trew. Dauid Psalm.145. speaketh thus of his iustice. The lord is iust in al hys waies. And vnderstande, that his iustice extendeth to two diuerse endes. Thone is, that he woulde all men to be saued, Gene.3.15.17. Math.11. Isay.53,1. Timo.2, Ro.11. The other ende, to geue euery man accordyng to hys actes.

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To optayne the firste end of his iustice, as many as be not vtterly wycked, and may be holpe: partlye with threatnynges, partelye with promises, he alurethe, and prouokethe them vnto amendement of lyfe. The other part of his iustice, rewardeth the obedyence of the good, and punisheth thinobedience, and contempte of the ile. These two iustice the elders call correctiuam, and retributiuam. Jonas the Prophet speaketh of the first cap. 2. And Chꝛist Mat. 25. of the second. God would all men to be saued, and therfoꝛe pꝛouoketh, nowe by fayꝛe meanes, now by foule, that the synner, should satisfye his iust, & righteous pleasure: not that the pꝛomyses of god pertayne vnto suche as wyll not repent, oꝛ hys threatenynges to hym that dothe repent, but those meanes he vsythe to saue his pooꝛe creature, 1. Co. 11. this wayes vsyth he to Nurture vs vntil suche tyme as his holy spirite woꝛke such a perfectiō in vs, that we wil obey him, thoughe there were no payne, noꝛ Joy mencyonated of at all. Therfoꝛe loke not only, vpō the pꝛomises of god, but also, what diligence and obediēce he requyrethe of the, lest thou exclude thy selfe frome the pꝛomes. There was pꝛomised vnto al those that departed out of Egipt with Moses, the land of Canaā: howbeit, foꝛ disobedience of goddes commaundementes, there was but one oꝛ two that entred. Of the other part, thou seist that the menaces, and Hoꝛrible threatnynges of God, that Ninive the great cite should be destroyed within xl. dayes, nothinge appertained vnto the Ninivites, because they dyd penaunce, and returned to God. In them, seyst thou chꝛistiane reader the mercye of God, and general pꝛomise of saluatō

perfozmed in Chzist, foz whose sake onely, God, and man was set at one. So that they receaued the preachinge of the Pzophete, and toke God foz their God, and God toke them to be his people, and foz a certainte therof, reuoked his sentence, that gaue them but .xl. dayes of lyfe. They lykewyse pzomysed obedyence vnto his holy Lawes, and commaundementes, as God geue vs al grace to do, That though we be infirme, and weake to al vertewes, we exclude not our selfes, by contempt, oz negligence from the grace, pzomysed to al men. Thus fare wel in Chzist

5. Nouembzis Anno.

M. D.
XLIX.

A declaration of the ten commaundementes.

Caput. i.

What the lawe is.

Seyng that ỹ lest part of the scripture requireth in ỹ wrytes bothe iudgement, & circũspeccion, that ỹ interpretacion of one place, repugne not the texte of goddes worde, in an other place: Howe muche more diligence, circumspeccion, feare, and loue, requirethe the two tables of the ten commaundementes, in the whiche is conteined thexfecte, and hole somme of all the scripture. And what so euer is sayde, or wrytten by the Prophetes, Christe, or the Apostels, it is none other thynge, but the interpretacyon, and exposition, of these ten wordes, or ten commaundementes So that it were no nede at all, to require the minde of any Doctor, or expositour to know the will, and pleasure of God, manifested vnto the world in his word, would they that hathe leasure to rede the scripture, studie therin themselues. Or suche as be appointed, to the ministerie of the churche, in theyr sermones declared, vnto the vnlernyd what, and whiche commaundement, the Euangelist, Prophet, or Historie that he preacheth, declareth. If this were donne: then were it no nede, to bestowe so manye yers in reding the glose, and interpretacion of man. For

let hym wrytte, or saye, what he pleaseth: he that vnderstandeth the texte, shalbee alwayes able, to iudge, whether he wrytte trew or falle, and so stablysh hys fayth, and knowlege, vpon ỹ word of God: and not vpon the interpretacion of mã, conformc all hys lyfe to thys rule and canonc of the ten commaundementes, and not vnto the decrees of manne, as God commaundeth Deut. 4. These ten wordes, hathe ben largelye, and at length wrytten vpon, by many greate, and famous Clerkes. Do not withstanding as they haue yet lefte sufficient mater vnto theyr successors, where vpon they maye exercise, bothe theyr learning and eloquence, as in a thynge mooste inscrutable. There is no acuite, nor excellencie of witte, no lernynge, no eloquence, that can cõprehend, or compasse the doctrine, and misterye of the lerning, that is conteyned in these commaundements. They teache aboundantlie, and sufficientlye, in fewe wordes, howe to knowe God, to folow vertew, and to come to eternal life. Wherfore it behouyth euerye man of God, to knowe as perfectlye these commaundementes, as he knowith hys owne name That all his workes, wordes, and thoughtes maye be gouerned accordynge vnto the mind, and pleasure of thys lawe Likewise because we may, by the knowlege here of, vnderstand other mens wrytttinges, & cõmaũdementes, whether they be of God, or of manne, profytable, or pernicious: leding to lyfe eternall, or to deathe euerlastyng. They teache what god requyrethe in the harte, and what in externall, cõuersacion, bothe to God, and manne: what is to be done in the commune wealthe, and what in euery priuate cause. What is the superioures

deutie,

deutie, and what the inferiours: What the housboundes deutie, and what the wyues: what the fathers, and what the sones: what to be done to a citizen, or landes man, and what to a stranger: what in the tyme of peace, and what in the time of warre. So that in these ten preceptes, euery manne maye se what hys office is to do: without farther trauayle or study, in anye other sort of other lerning. I purpose therfore by Gods grace, as wel as I can, to open by other places of the scripture, the trewe sence, and meanynge of these ten commaundementes, symple, and playnelye, that the vnlernyd, may take profyte by the same. This order I wyl obserue.

Fyrst shew what thys word lawe, or cōmaundement meanyth.

Then how the lawe shoulde be vsyd.

Thyrdely, prepar the Readers mynd, that he may allwayes rede, and heare, these commaundementes with frute, and commodite.

Fourthly interpretat euery cōmaundement seuerally, that the Reader may perceaue, what god the geuer of the law requireth of euery man, that professeth hys name.

Justinian. lib. i, Pandect tit. i. saithe that the law is a facultie, or scięs of ꝑ thing that is good and right, as Celsus there defineth. Or thus, the lawe, is a certayne rule, or canon, to do well by, whyche ought to be knowen, and kept of al men Cice. de leg. Saith, that the law, is a certayne rule, proceding from the minde of God, perswadyng right, and forbydding wrong.

So that the law, is a certaine rule, a directorie shewing what is good, and what is ile: what is vertewe, and what is vyce, what profitable,

and what dispropytable: what to be done, and what to be lefte vndone. This declaracion of the law generall, appertayneth vnto al the kyndes, mẽbres, and particuler lawes, made other for the body, ether for the soule. So that who so euer be ignorant of the law, and rules that apertaine vnto the scicns, or arte, that he professethe can neuer come to thend, or perfection, that hys profession requireth. As for example, thend of a Christiane man is eternall lyfe, and his profession is, to knowe, and learne the lawe and canones, that moost plainely, and sincerlye, ledeth him vnto this end, of eternall felicite. As the lawe of God, whiche is a certaine doctryne, shewing what we should be, what we should do, and what leaue vndone, requiring perfecte obedience towardes God, and aduertisynge vs, that God is angre, and displeased with synne, and wyll punyshe eternallye, suche as performe not all thinges perfectlye, cõteined in this lawe, as ye maye rede Mat. 22. Exod. 20. Deu. 6. Those places, shew that God requyreth of vs, perfecte obedience. What payne is dewe to the transgressour, ye maye rede, Deut. 28. Cursed be he that fulfylleth not the law, and lykewyse, Mat. 24. Depart from me ye workers of iniquite, into eternall fier. I declare now, good reader, what the law is, and not how it maye be fulfylled, that I defer vnto thend of therposition of the law. Howbeit I woulde thou shouldest moost diligentlye marke this diffinicio, or declaration, what godes law is, that thou maist knowe, what differẽs is betwene the law of God, and the law of man. Mannes lawes, onely requireth externall, and ciuyle obedience. Goddes lawes boothe

externall,

externall, and internall.

Nowe he that is ignoraunt, of the meanes, is ignoraunt of thend. Being ignoraunte of the causes, must nedes be ignoraunte of theffect. Onlye by the lawe of God, the meanes is knowen, therfore onely the law of God yf we wyll come to thend that God woulde vs to do: is dyligentlye to be lerned. For lyke as the phisicion, cannot communicate his healthe withe the sicke pacient: or the lyuinge man his lyfe, with the deade bodye of an other (but euery man enoyeth hys awne healthe, and lyuethe wyth hys awne lyfe) so profyteth not, hym that is vnlerned, the knowledge of an other man, but euery man muste knowe, and learne him selfe, the law of God, yf he wylbe saued, Jo. 6. Deut. 4, As he that wyll be a phisicion, must lerne the preceptes, that teacheth phisick. A musition, the rules of musick, the oratour, the rules of Rethorick. The plowgh man, the rules of husboundry: and so euery person the rules that belonge vnto his profession, or else he shal neuer profyt in his science, or art: nor be accompted a craftes man, that knoweth not the principles of his crafte. Nomore, before the maiestie of God, is he accompted a christian man, that perfectlye knoweth not the commaundementes of God, thoughe he be christened, and braggethe of the Name, neuer so muche. And because that no man shoulde excuse his ignoraunce, and say, the Bible is to lōg, and conteynethe so hyghe mysteries, and secreates, that the laborynge man, hathe nether sufficient tyme, nether conuenient vnderstanding, to lerne the law, and commaundementes of God: it pleased hys infinite goodnes, to collecte, and

gather the contentes, and summe of the whole law, into so shorte, and compendious abridgment that no science of the worlde, hathe his princi-ples or generall rueles, concluded with so fewe wordes. Experiẽce, and proue, declarith the same. The logicion, hathe no lesse, then Ten gen-erall rules, called predycamentes, wherin is con-teyned thole matter of hys art. The Retho-ricion, three maner, and dyuerse kyndes of causes, Demonstratiue, Judicall, and delibe-eatiue. Thole body of the law Ciuile, these three principles, lyue honestlye, hurt no man, and ge-ue euery man his, Justinianus, libr. 1. Institu. The phisition, 8 many principles, as be kyndes of diseases. The heauenlye God eternall, hathe concluded all the doctryne Celestyall, in x. wor-des, or commaundementes, Exo. 20. Deu. 5. And yet for a farther healpe of our vnapt memorye, to retayne the wyll of God: he hathe gathered, the sayde ten commaundementes, into two, Math. 22. Mar. 12. Loue God with all thy harte: and thy neyghbour as thy selfe, Deut. 6. 26 Leuit. 19. So that euery dull, and harde witted man, may sonce learne, the principles, and general ru-les of Christes religion, then of any other art, or science, yf he geue hys dylygence, any thing at all, for the space of one moncthe.

There be many causes, that shoulde proucke man vnto the studye, and knowledge of this law First, the profyt that Commeth therof, whyche is expressed, Joan. 17. This is lyfe eternall sayth Christ, to knowe the, O father: and hym that thou hast sent, Jesus Christe. Dauid the pro-phete desired the knowledge of this lawe, & so co-ueniently expresseth the commodite therof, in the

moost

mooste holye Psalme. 118. that nothynge of this worlde maye be compared to it, for it leadethe to eternall lyfe. What commodytyes it bryngethe in this worlde, it is declared Deut. 28. and Psal. 128. yf thou heare the voyce of thy lorde God, and obserue it, thou shalte be blessed in the felde, and at home, blessed in all thynges that thou takest in hande to do, rede the Chapiter. Yf thou wylt not learne the wyll of thy lorde: thou shalte be cursed in the feld, and at home: and vnfortunate in all thy actes: farther, without the knowledge and obedience of this law, no person in the worlde can iustlye, and conuenyently serue in his vocation, or condicion of lyfe, of what degree so euer he be. Wherfore Moses commaunded. Deut. 4. that no man should decline, from this lawe, nether to the right hande, neither to the lefte: meanynge by these wordes, that no man shoulde adde, or take any thyng from it, but simplye, to obserue it, as it is geuen, and wrytten vnto vs from this ryghte line, and trewe regle of goddes word: man erreth diuerse wayes. Some tyme by ignorance, because he knoweth not, or wyll not know, that onely therfyrste worde of God sufficethe. He holdethe withe the most part and condemneth the better, as it is to be sene, at this present daye. This reason taketh place: it is allowed of the mooste parte, and stablyshed by so many holye, and learned byshopes, therfore it is trewe. When, they can not by the scripture proue, nether the lernynge, nether the lyfe of their doctors, to be good.

The seconde way, that ledeth from the worde of God, is many tymes, the power, and authorite of this worlde. As we se, by the byshop of

Rome, and all his adherentes, who geueth more credence, and faithe vnto one Charter and gifte of Constantinus, then to al the hole Bibel. In other erithe, by mistakynge of the tyme, makyng his superstition, far elder then it is, will not forsake falshed for the trueth. And sayeth, thus my father beleued, and shoulde I beleue the contrarie? thus rather wyll gyue credyt to hys father being blind, then vnto God his great graunt father, that geueth to the lawe of man more credyt, then to the lawe of God. As the knowelege of man is thus with drawē from the word of God, be ignorancie, and ile vsed customes, so is the life, and conuersation of man like wyse, not gouerned with the worde of God, but with accustomed fraude, and gile: euery manne in his vocation, and condition of lyfe. The spiritualtie with false receaued, and ile deserued, teachis. The temperaltie, with false cōtractes, and preposterous bying and sellinge. The princes, and superiour powers of therthe, for the moste part, and all lerned men, other in mayntainynge a wronge religion, or in not restorynge the trew, decline, far from thys symple, and sincere verite conteined in gods worde. Some dispense with a lesse yle, to a voyde a greater harme. Some prescribe lawes, for the consciens of mā, for a tyme, vntyll it may bee farther deliberated vpon, or approued good, by a generall counsell. These men, greuously offended themselfes, and causeth other to do the same. In case the lawe: made for the tyme, seme not good, vnto suche, as shall at a more leasure, haue the examination thereof: the lawe for the meane tyme, shalbee condemned, as heretical, and pernitious.

Then

Then put the cause, that many, or at the leste, come of those that led theyr conscience after the lawe, made for the meane tyme, dye, Howe standethe then the case, with these departyd soules, that were deceyued, whyles they liued, by false doctrine. They doutles, are looste, for euer, and without tyme, yf they dyed, in anye errour of the Catholyke faythe, as Chryst sayeth Luke. 6. spekynge of false interpretoures of the word of God. If the blynd, lede the blynde, he sayeth, not onelye he that ledeth shall fall into the the dyche: but boothe. Therefore it is not sufficiente, that people haue a law for the meane tyme: but what so euer, the conscience begynneth wyth all, it must ende, in the same. That is to say: no lawe at all shoulde be spoken of consernynge the conscience, but thonlye worde of God, whiche neuer alteryd, nor cannot bee altered, Math. 5. Luke. 16. Psalm. 18. Dauyd Psalmo. 119. proueth the immutabilite of Goddes word, by two stronge reasones, yf heauens, and Earthe made by tyy worde can not be alteryd, how muche more the worde it selfe? Rede the two verses that beginne wyth the letter named, in Englyshe thus. Thy worde Lorde abideth for euer, as the heauens testifye. Unto the whyche lawe, the conscience of man, in maters of faythe, is bound only. For when so euer, or who so euer prescribythe anye lawe, for the cause of religion, and geuyth it this tytle, for the meane tyme, vntyl it maye bee iudgyd by a generall counsell, or other wyse decreed, by thassemblaunce of lernyd menne: thauctor of the lawe, declareth him selfe, not to know whether hys lawe be trewe, or false, leuynge to hel, or to heuen, to saue the conscience of man or

to

to dāne it: but leueth it in dowt, & maketh it as vncertayne, as these that shall haue the censure, & iudgment therof, preferred vnto their discretiō and learnyng. I would wishe therfore, & hartely praye vnto almyghtye God, to put into the hartes of all superiour powers of the Erthe, grace, and knowledge, to chose .iiii. indifferēt iudges, to appease all contrauersies in relygion. If the Clergye shoulde iudge, the worlde woulde and myght say, they are to partyal, and for many respectes, woulde to muche fauoure, theyr awne commodite. If the tēporalty shoulde iudge, the Clergie would thinke, some thing to be done of mysplesure, or malyce, that alwayes in maner, hath remayned betwene the parties. Farther yf a Papist, Lutherion, or zuinglion shoulde iudge: they agree, so ile, one with thother, that the matter coulde not want suspicion. Therfore I worlde haue ones these .iiii. indyfferent iudges to breake the seryse. The Byble in Ebrue, the Bible in Greke, the Byble in Latine, and the Byble in Englyshe, or in any other vulger tong, accordinge to the speache of the Realme, where thys communicatiō should be had. Thē doutles these iudges that fauoureth not, more thone parte, then the other: no more one person, then the other: Woulde sone set men at peace: incase they loued not dissention. But as long, as thauctorite of any generall counsell, or iudgment of mā, is accompted equiualent: and egall wyth the worde of God: the truethe, cannot be syncerelye knowen. Suche as can interpretate, nothynge well, but loketh to synde occasyon, to caluminat the good meanyng of the thing wel spoken, wyl say I haue an yll opinion of God the eternal in heauen,

heauen, and lykewyse of the superiour power in earthe, bycause I damne the disciples of the false Doctors, with the doctors: and take from all power of the erthe auctorite to prescribe vnto theyr subiectes, any lawe, touchyng religion, of the soule. As concernyng the iudgment of God, agaynst those that be seduced by false prechers, or makers of false lawes, Sainct Luke capit. 6. Ezech. 3. and 13. iudgeth as I do. And as touchyng the question. What I shuld then say of oure fore fathers, that euer sithe the tyme of Costantine themperour and Syluester the Bishope of Rome hathe allwayes in maner, ben seduced by the false doctrine of man: I can iudge, none other then the scripture teachithe. Boothe he that ledithe vnto damnacio, and he that is led, falleth into the pytte. And in the same place Christ saythe, that it sufficeth the disciple, to be as his master is. Sainct Paule describith the nature of suche as preache false doctryne thus 2. Tim. 2. they leade vnto iniquite: and their communicacion, eateth as the disease of a cankre. Meanyng that false doctryne, hurteth not onlye hym, that is seduced: but likewyse, suche as shalbe hys hearers. And as thys disease called a canker, if it be in any part of mannes body, it infectith allwaies the next partes vnto it as Galenus wryteth de causis morborum: likewyse Leonardus Fuchsius, De compendio medicine. And Ouidius thus. Vtque malum late solet, immedicabile cancer serpere, et illesas vitiatis addere partes: which is the same description of the disease wrytten afore, so doth false doctrine. And as euery membre of man, maye be in daunger of thys disease, yet chefelye the members that

wa ns

wanteth synewes, and bones. Ut feminarum mamme, quod rare et laxe sint, ac crassissimam atre bilis materiam prompte excipiant.

Euen so the preaching of false doctrine, may deceaue euery man, but specially the simple and vnlerned, as it is to be sene at this day, the more petie euery where. Easier for a soule, that canne do nothyng, but blisse a tubbe of water, to kepe an hundreth in supersticion, and the adulterous doctryne of manne: then for him that is wel lernyd in the lawe of God, to wynne ten vnto Chryst. Not withstandyng I beleue, that in the middes of darkenes, when all the world (as far as manne myghte iudge) had sworen vnto the Bishope of Rome, that Christe had his electes, that neuer consentyd vnto hys false lawes, nether walked not, after straunge Gods, thoughe vnknowen vnto man, as it was in the tyme of Elie the Prophete. 3. Reg. 19. where god sayed, he had preseruid seuen thousand that neuer bowed theyr knees, nor kyssed Baal.

In euery age, so god preserueth some, that no false doctrine maye corrupte them: thoughe the nature therof be, as Paule saythe, to infecte as a canker. So god impecheth many times, and woulde not thinges to execute their naturall operation, as we rede Exod. 3. where the busche burned, and yet consumed not. Lykewyse of the thre children in the firy furnis, Dan. 3. and as Christe saythe, Jo. 10. that his shepe harkened not, vnto the voyce of the false preachers. As many therfore, as dyed before vs, feduced by false preachers without penaũce, the scripture cõdemneth. As many as beleued them not, but trusted to the scripture (or els deceaued, yet called to grace

before

before they dyed) liue eternally in ioy and solace and are saued, as Iohn saieth. Apo.13. in the blud of the lambe. I iudge therfore in this point, god to be more seuere, thē the scripture teacheth, wherin he teacheth vs, what we shoulde beleue: and iudge of hym. Thus I haue spoken largely, trewly, to admonyth my good reader, to beware of mannes lawes: in the cause of religion. As towching the superiour powers of therthe, it is not vnknowen vnto all them that hath reaben, and marked the scripture, that it apertayneth nothing, vnto theyr office, to make any lawe, to gouerne ỹ cōsciens of their subiectes, in religyon, but to raigne ouer them in thys case, as the worde of God commaundeth, Deut.17.1.Re.12. 2.Par.8.Sap.6.

How be it in theyr Realmes, prouinces, and iurisdictions, they maye make what lawes they wyll, and as many as they wyll. Commaunde them to be kept as long as it pleaseth them, and chaunge them at theyr pleasure, as they shall se occasion for the wealth, and commodite of theyr Realmes, as we se in all the notable commune wealthes. Amonge the Greakes, and Romayes wyth other. Vnto the whyche superioure powers: we owe all obedience, bothe of bodye, goodes, and lykewyse oure dailie prayer for the vnto almightie God, to preserue theyr honors, in grace, and quietnes: Ro.13.1.Tim.2.1.Pet.2. Mat.22.Mar.2.Luc.20. and as manye dyuerse commune wealthes as there be, so many diuerse lawes may there be. Howe bee it, all Chrystened kynges, kingdomes with other magistrates, shoulde raigne by one lawe, and gouerne the churches of theyr Realmes, solie by the worde of

God

God, whiche is neuer to bee chaunged, as I declarid afore in the diffinition of goddes law, that it is a rule neuer to bee chaunged, by superiours power, or inferiour: Psalm. 18, v. 118. So dothe the holy Prophet Dauid (that honored God, reuerenced the powers of therth, loued the commune sort of people) teache. Psal. 27. Shew me good lord thy way, & leade me in a rygiyte pathe, for feare of thole that lay wayte for me. So commaundeth, Job capi. 22. to lerne the lawe at the mouthe of God.

I solow therfore the cõmaundement of god, perswading euery man to lerne his faythe in his lawe as Moses dyd, Deut. 31. commẽding ꝑ law vnto the prieftes, the sonnes of Leui. Not onlye that they shoulde know it, but to shewe it vnto thole multitude of the people: men, women, children, & strangers that they might heare it, lerne it, feare the lord God, and obserue his commaũdementes. So Christ commaunded his Apostelles to preache, and theyr audiens to heare, the thynge he commaunded, Mat. 28. Mar. 16. with what diligence, and howe it should be preached, lerne in the. 8. and. 9. chapiter of Neemi.

Caput. ii.

Of the vse of the law.

IT is well knowen by the partes afore reherled, that the lawe of God requirethe an inwarde, and perfecte obedience, vnto the wyll of god, the whych thys nature of man corrupted by Original sinne cannot

cannot perfourme, as sayncte Paule proueth manifestlye in the. 7. & 8. chapiter to the Romaines. There remaineth in mā as longe as he lueth ignorauncē, and blindenes, that he knoweth not god, nor hys law as he ought to do. But rebelleth by contumacie agaynste God. For noman suffereth goddes visitacions, punishmentes, with such pacience as is required. Noman can abide to heare his defaultes rebuked by the lawe, but hateth hys admonitours, and woulde that there were nether God, nether lawe so that he might vnpunished satisfye his pleasure. Likewyse the wyl as frowarde, and peruerse that it willeth nothing of God, nor of hys lawe so that if it demynyshe any parte of such goodes, or pleasure, as ỳ world requyreth, as we may se, by dayly defection, and departure from the knowledge of Goddes worde, in those that ones were as ardent as fyer. But now as the Gadarenes dyde. Mat. 8. Luc. 8. Mar. 5. They desire Chryst to departe out of theyr countrey, rather thē they wold lose theyr swynne. Where is now the wil, ỳ freely and Frankely should forsake al the goodes of ỳ world, & also thys mortal lyfe, rather thē to leaue Jesus Chryste, which as John sayth, only hathe ỳ word of eternall life. cap. 6. It is not nede to proue thys peruersenes and wycked resistence agaynste god & vertew by the example of other: but euery man may find himselfe to much infected wt thys dysease, would he loke vpon his owne lyfe, and be as egall a iudge of hym selfe, as he is temerous in iudging of other. Then should he se ỳ same ile in hymselfe, that he seith in an other & euery man dampned before God, excepte suche

as belyue in Jesus Chryste, Rom. 5. And studye to lyue after hys law, 1. Cor. 5. Luc. 1. Tit. 1. Mat. 7. Psalm. 6.

Seing the workes of the lawe cannot deserue remission of synne, nor saue man, and yet God requyreth our diligens, and obedyence vnto the Lawe: it is necessary to knowe the vse of the lawe, and why it is geuen vs.

The fyrste vse is ciuile, and externall, forbidynge, and punyshing the transgression of policie, and ciuile ordinaunce, as Paule wytnesse, 1. Timoth. 1. The lawe is geuen to the vniuste. Wherefore God commaundeth the Magistrates and superyour powers of the Erth to punyshe the traunsgressours of the law made for the preseruation of euerye commune wealthe, as we rede, Deut. 19. Thou shalt remoue the ile, done in the commune wealthe, that other maye feare to do the same. Thou shalt haue no pety vpon the transgressoure, for suche petye as is vsed of man agaynst thys commaundemente towardes the transgressours: is rather a mayntenaunce of ile then workes of mercye.

The second vse of the lawe is, to informe and instructe manne aryghte what synne is, to accuse vs, to feare vs, and to damne vs and oure iustice, because we performe not the lawe, as it is requyred. Roma. 1. and. 7, howe be it the lawe concludeth all men vnder synne, not to damne them but to saue them, yf they come to Chryste. Rom. 11. Gala. 3.

These two vses of the law, appertayne as well vnto the infideles, as to the fideles. To suche as be not regenerated, as to those that bee regenerated, for those that the cānot bring to chryste she damneth.

The thyrd vse of the lawe is, to shewe vnto the Christians what woorkes God requyreth of them: For he would not that we shoulde fayne woorkes of oure owne brayns to serue him with all: as the Bysshoppes lawes that teacheth an other kaythe, and other woorkes then the olde Testament or the newe, but requireth vs to do the woorkes commaunded by hym, as it is wrytten, Math. 15. they woorshippe me in vayne wyth the precceptes of men. Therefore Dauyd sayethe: thy woorde loorde God is the lyght vnto my feete, Psal. 119. By the knowlege of this law, we iudge all other mennes wrytinges, Christianes, & Ethnyckes, whether they write wel, or yll. And without a ryght knowledge in thys law, no doctryne can be knowen whether it be treewe or false.

Thys law iudgeth, who defendeth the better part, Marcion, or Tertullion: Augustyne, or Arrius, Chryste and hys appostelles, or Caiphas, & hys colege of scribes and pharises: the poore preachers that with daunger of lyfe set forthe the glory of God, or the Pope wyth hys colege of Cardinales: that with wycked lawes, studye to deface the glory, and maiesty of Christes churche, where and what is the Catholike church of the chrystyans: and where the Synagoge of Antichryst. No falshede can be hydde, if menne lyke the trueth with thys lyghte. If we examyne oure deedes, or other mennes by thys lawe or Canon: we shal soone perceaue, whether they pleace God, or displease. If we be praysed, and haue an honeste estimatyon amonge people: bryngs boothe oure conscyens, and prayse of the world, vnto thys rule of Goddes woorde: and then shal euery manne iudge hymselfe, whether he bee

inwardely the same man: that people esteme him for outwardlye. In case man, sustayne lykewyse dyspraysle, and contempte, of suche as bee in the worlde, yf the lawe of God bare testymony with hys consciens, that it is rather the Malyce of the worlde, then hys demerites, that oppresseth thus hys good fame wyth the burden of slaunder: he shall rather reioyce, that God hathe preserued hym from the crymes that he is falsely accused of, then impatientlye suffer the malycious worlde, malycyously to iudge God, to be cruel, as it is hys accustomed maner.

Thys lawe iudgethe that Aristotell in hys morales teacheth better doctrine when he condempneth therternall fact incase the mynde and will consent not to the doing therof: then the Bishoppes in theyr decrees that attribut the remission of sinne nether to contrition, nor faithe, nether to Christ, but vnto therternall sprynklinge of a drop of water. For thus they say of the water, and of the bread. In the exorcisme, or coniuration of the water: Fias aqua exorcizata ad effugandam omnem potestatē inimici &c. That is to say. I coniure the: in the name of god, as it is at the begynning of the conuration, to be a water blessed, to expell al the power of the deuil. Of the breade thus.: Benedic domine istam creaturam panis, vt omnes gustantes ex eo, tam corporis, quam anime recipiant sanitatem. That is to say: Blysse lorde thys breade that as many as taste therof, maye receaue healthe, bothe of body, and soule. By thys lawe thou maist iudge who defendeth the better opinion. Numa Pompy that forbyd ymages: or else the Bychoppes

pes lawes, that say Idoles can teache the vnlerned people, and be to be vsed. Bring the matter to iudgemente, and se whiche opinion Goddes law wyll defend: Non facies inquit Deus, sculptile, aut vllam similitudinem. Thou shalt make no ymage.&c. Whose lawe is more consonante with Goddes lawes, the decrees and preceptes of Cato, that saythe: Parentes ama, Magistratum metue. That is to say loue thy father, & feare the Magistrate: or the Bysshopes lawes that parke ponge chyldren in Cloysters that neuer knowe their parentes nede, and lyke wyse exempt the clergie from all obedience of the hygher powers.

Goddes lawes saythe with Cato: Honora parentes. Omnis anima potestatibus supereminentibus subdita sit, Roman. 13. Exod. 20. that is to say, Honor thy father: and euery man be subiect vnto the superiour powers. The Romaines Reprehended and deposed lykewyse the tyrranne, Nero for his cruelties: and kylled the vitious Prince Tarquinius Sextus for vitiatynge of the chaste Matrone Lucretia. The bishopes lawes saythe thus. Si Papa sue, et fraterne salutis negligens deprehenditur, inutilis, et remissus in suis operibus, et insuper a bono taciturnus, quod magis officit sibi, et omnibus, nihilo minus innumerabiles populos cateruatim secum ducat primo mancipio gehenne, cum ipso plagis multis ineternum vapulaturus. Huius culpas est hic redargucre presumit mortaliū nullus, quia cunctos iudicaturus, ipse a nemine iudicandus. That is to say, If the Pope care nether for his awne healthe, nether for his brothers, be founde vnprofytable and negligent in his workes, fa-

ther a man apt to do no good (so I Englyche: ta citurnus a bono .i. qui sua natura of honestate, probitateque facile tacet) that hurteth himselfe and other: leadeth with him, people innumerable, by legyons vnto the deuyll, to be punyshed with him, in paynes, moost dolorous for euer, beynge Pope no mortall man shoulde presume to reprehende his faultes, for he iudgeth all men, and is to bee iudged of no man. What law was there euer wrytten more pernitious, or contrary vnto Goddes lawes, then this. Cirillus agaynste Julianum alegeth the wrytynges of the philosopher Pythagoras: who prouyth to be one onely God, who made, and preserueth onely, the thinges made: so doothe Sophocles: Cicero 2. lib. of the Nature of Goddes. 1. lib. Tusculanaest. 1. lib. De legibus. Seneca Unto Lucilius Epist. lib. 15. Bryng these Ethnickes lawes vnto the worde of God, with the lawe of Bychopes that teacheth the inuocation and ayde of saynctes departed out of this worlde: and then thou shalt se, that the Ethnickes lawes are aproued by Goddes worde: and the Bychopes lawes condemned. For Goddes lawes saythe, I am the lorde thy God, and thou shalt haue no more, before my face Exod. 20. Deut. 5. and yf we pray for any thynge, Goddes worde commaundeth to aske in Christes name. Jo. 14. Seynge the knowledge, and vse of Godes worde, is so necessary, and onely telleth vs, what is good, & what is yll: what trew, and what falle: Euery man should geue diligence to know it: Setting all other busynes of the worlde aparte.

Caput. iii.

A preparacion vnto the Ten commaundementes.

MOses before he repeteth the Ten commaundementes in the booke of Deut Prescribeth certaine necessarie rules, and instructions, which he vseth as preparatyues, and meanes, to dyspose and make apt the hartes of the people, to receiue this holie, and mooste blissed sermon of almightie God, the Ten commaūdementes, with condigne honor, and reuerence, and that this lawe, and preceptes myghte worke their operation, and vertew in manne, whiche is to purge, and clense the sowle, and mynde, from all vnholsome, and contagious dysease, and syckenes of synne. And to preserue the bodye in health, and al honesty of lyfe.

As a purgation made for the bodye (whiche Galenus calleth humorum qui sua qualitate molestant, euacuationem. That is to say clensing of suche humors, as be hurtfull) many tymes worketh not his operation, by reason of the vile temperature of the bodye, or elle of the region, that to muche, by reason of her, drayweth humors of man, into the exteriour partes of the body, so the worde of God, poured into ỹ eares, & vnderstandynge of man worketh not many tymes, his operation, in clensinge the soule frō the the humors, and corruption of sinne: by reason of thile tēperature, and disposicion of the persones, that vsethe to reade, and heare the scripture. As the phisition therfore, geueth the pacient, first some preparatiue to dyspose, and make apte the body, to receaue the purgatiō with frute, and

commodite: so dooth Moses prepare, fyrste to make his auditoures apte to heare ỏ commaundemẽtes, that afterwarde they might receaue thẽ with frute, and profyt. Nowe to procede in the science, and practyse of physicke, lerne of Galene and Hippoc. or of suche as professeth that arte. My purpose is, to shew how Moses procedethe in the celestiall science of diuinite: to cure the soule of man. He prescribeth vnto hys audience. vii. rules, or preceptes, where with he prepareth them. vnto the receauing of the Ten commaundementes, and with oute them, it auayleth nothynge, to heare, or reade the commaundemẽtes, or any other place of the scripture.

The fyrst rule is: confidence, and a right perswatiõ of Goddes word, that al his promises be trew: and wyll doutles, geue the good prompsed vnto the good, and the ile prompsed vnto the ill, thoughe it seme, neuer so impossible vnto the flesshe. This preparatiue, is mooste necessarye for all men, that wyll be the disciples, and hearers of Goddes word. For when men thincke, ỏ God is not in dede, as seuere, and wyll punysshe synne, accordyng as it is written in his commaundemẽtes: and lykewyse fauor, and preserue them that feare him they neuer take profyte, nor neuer shal do, in hearynge, or reading the scripture, for they haue no more credence to it, then to a vayne and faytheles tale. This misbeleue, and incredulyte towardes goddes worde: is thoccation, and let, that the word hearde, or readen, worketh not his operation, and the mã no better at nighte, then in the morning: in age, then in youthe. Moses ther fore perswadethe thẽ vnto a certaine right cõfidence, saying. Ecce dedi in cõspectu vestro terrã,

venite

venite et possidete terrã, quã iurauit dñs patribus vestris Abrahã, Isaac, et Jacob, vt daret eis, atque semini eorũ posteos Deut.i. That is to sai, behold, I haue presented before your face, the lãd whiche the lord promised to geue vnto youre fathers Abrahã, Isaac, and Jacob, and to theyr posterite: come and possesse ye the lãd. Jacob, and his posterite were in suche bondage in Egypte, that it semed impossible that euer they should possesse the lõd of Canaan, promised by God. Reade the.14. first chapiters of Exod, and se. Thẽ as thou canst not chose, but beleue him to be trewe in thone promysse of his helpe, towardes the good, so beleue hym, that he wyl lyke wyse punysche the yle, thoughe he suffre, and dyssemble for a tyme at oure synne, to call vs vnto penaunce Ro.i. yet at lengthe we shal be assured, he wyll kepe promes as well in punysching the ile: as in doing good, to those that repent. If thou reade the scripture: thou shalt synde examples of boothe howe he fauoured, and kept promes, wyth the good, and the bad. Noha saued, and hys famyle, the hole worlde damned with water: Lot saued, and the cities burned. Josua, and Caleb entred the londe promysed: all the rest dyed for theyr synne in the desert. If thou canste not reade to stablysche thy fayth in the worde of god, yet canst thou lacke no master, to teache the this confydence in God. Turne thyne eye, of whiche syde thou lyste vp, or downe. Beholde the byrdes of the ayer, and the floures of the feld, Mat. 6. Luc.12. and acknowledge, not only ꝑ power of God, that made them: but also his prouydence, in fedynge, and apparellynge them, for they be seales, and confirmations of Goddes promises

that wyll clothe the, fede the, and helpe the, in all neceſsites. They were not created, onely to be eaten, and ſpelled vnto: but to teache the to credite, and beleue Goddes promyſes Math. 6. Luc. 12.

The ſecond rule, or preparatyue is: that thou haue a right opinion of the magiſtrates, and ſuperiour powers of therthe, that thou geue thē nomore, nether no leſſe honour nor reuerence, then the worde of God commaundeth. This ha. declareth by the. 12. Princes that were ſente to explorate, and ſearche the priuites and condicion of the lond of Canaan, two of thē perſwaded ỹ people to beleue Goddes promes, & not to feare the people that dwelled in the lande, vnto theſe Godly Princes, was no faithe, nor credit geuen of the people. The Princes that perſwaded the thing contrary vnto God, were beleued of the people, and their councell admitted. By this we learne, that ſuche Magiſtrates, as perſwade the people by Goddes worde, ſhould be beleued and obeyed, the other not, in the cauſe of conſciens. There muſt God onely be hearde. Act. 5. Matt. 10 Or elſe people ſhall fayle of a righte faithe, for he that knoweth not, what hys deutye is to God, and hys lawes: wyll beleue rather aye with his forefathers: then the truethe with the worde of God, and this mā is no mete auditour nor diſciple of the word of God.

For lacke of this preparatiue, the worlde, hathe erred from the truthe this many yeres, to the diſhonor of God, and daunger of Chriſtian ſoules. Men doothe not loke what goddes worde ſaythe, but extolleth the auctorite of mannes lawes, preferrynge the decre of a general,

or

or prouinciall consell before the worde of God, whiche hathe brought this abhomination and subuersion of all godlye doctrine, into the church of Christ.

The third preparatiue, is obedience: boothe vnto God and man. It were as good, neuer to reade the scripture, nor to heare sermon, incase we mind not to obey vnto the word of God spoken, or readen. Therfore dothe Moses abrayde, and reprehend them, Deu.1. when they knew the lond to be good, by the frute that the.12. princes brought vnto them, they woulde not procede forthe in theyr iurney to possesse the lande, but murmured against God, wherefore they perysshed in the desert. Therfore, we muste bryng with vs vnto the reding of the word of God, obedience, and be ready to do euery thinge, it commaundeth, thoughe it seme neuer so difficile, as Abraham dyd in leuynge hys countre, Genes.12. and offringe hys sonne, Genes.22. and as Christ commaundethe all that wyll be his Disciples, Matth.10. Luce.14. the thynge that God commaundethe muste be obeyed, what danger so euer happen. Yea yf it be the lost of oure lyfe, Luke.9. 17. Matth.16. Lyke wyse the commaundemente of the superiour powers, and no man should detract, nether denye his obedience because he is a Christiane.1. Pet.2. Ro.13. Ephe.6. Col.3. Tit.2 not onely with eye seruice, but from the hart, sustayninge not onely suche charges as the necessites of the commune wealthe shall require, but also with lyfe, to defende the same, not fearig howe strong an enne[illegible] against him, nor howe manye: but rather to consider, how stronge God is that hathe prom[illegible] to preserue euerye mannes

ryghte,

ryghte, and geuen commaundement that no man shall do the other wronge. Deut. 5. Exo. 5. Non facies furtum, commit no theste, againe: Honora parentes. Honor thy father. The which commaundement requireth obedyence to all superiour powers. Only obey the word of god, what so euer shall happen vnto man, in his godly vocation as Moses cõmaunded, Deut. 20. Yf thou see horsmen and chariotes more then thou haste, feare not god is with the, as we haue example in Abraham, Gedeon, Josaphat and others.

The fourthe preparatiue is, that they shoulde obserue the commune lawes vsed amonge all people whiche is called ius gentium, that they shoulde peaceably passe by the possessions of the children of Esau the Mount Seir, and likewise by the Moabites, not to molest thẽ, nether their goodes, but bye such thinges as they wanted for money, tyll they passed their limites, and bondes the whiche law bounde them, not to spoyle, rob, and burne, where so euer they came as well their frendes as their foes, as it is vsed in oure tyme amonge Christianes, that saye, silent leges inter arma. That is to say: lawes be dispẽsed with all in the tyme of war. Contrarye vnto this deuyllishe opinion, God required them to passe as trew men, and not as thyfes, as those that were obediente vnto all honest, and godlye lawes, and not as exempt and priuileged persones from all vertewes, and godlynes.

The fyfte preparatiue is, that they shoulde esteme this doctrine of the commaundementes as it was worthy. And declared the estimation therof with many reasons. The first, of the vtilite & profyte that it bringeth, whereof he speaketh

ayth in the.4 Chapi. Deut. Hec est sapientia, et intelligẽtia vestra coram populo. That is to say thys is your wysdome, and prudence before the people: thys is the doctrine onlye and lawe that teacheth howe to lyue well, and to auoyde the displeasure, bothe of God and man, and leadeth to eternal felicite. What other people is there of the world, sayth Moses that hathe theyr goddes as present, as oure Lord god as many tymes as we inuocate and call vpon hym. Thys doctryne was geuen from heauen, and the auctor therof is God. A doctrine allwayes to be lerned and obserued: not in Paper, or parchemente, but in the hart of man. And dayly taught vnto the world. as the maner of the geuyng of it declareth Exo. 29 vnto all the people it was preached, not in an obscure, and darke place: but in the mounte, clerely and openly that noman should dout of it as thoughe it came oute of Trophonius cane, sainct Patrice purgatory, or the priuy chambre of the Bychope of Rome. Boothe the law, and the law geuer, knowen of all the people. Minos was familier with Iubiter, as the Poetis fayne, Numa had communication with Agera the Goddes, but no manne was recorde thereof. He myght therefore fayne what he lyste. As manye superstitious Hypocrates hathe donne. There appered vnto Gregorie a chylde in the bread of the aulter, the whiche vision yf it were trewe was deuyllyche, and wrought by the deuyll to deceaue the people of God. Brygitta sawe lykewyse in her contemplacions wounders. The Bychops in theyr decretalles seith lykewyse merueyles and misterys that noman elles can se: except he be sworen to renounce goddes

des lawes. For they teache one faythe, and the gospell an other, one kynde of good workes and Christ an other.

This lawe, is of another sort, and perfection openlye manifested by God, not vnto one prince or lernyd manne, not vnto, 12. or. 70. heades and pryncipalles among the people: but vnto all the hole congregation, and not sodenlye but wyth greate deliberacion, and preparation of the people for the space of thre dayes: Exod. 19. this lawe therefore Moses woulde the people to esteme as a thyng of all thinges mooste to bee esteemed. As they do nothynge at all, that say the Scripture containeth not, all necessarye doctrine for the healthe of menne. But nedeth mannes decrees.

The firte preparatiue is a trewe, and ryghte vnderstanding of the lawe. Not to constrayne the letter agaynst the mynd of the texte, but beholde alwayes the consente of the Scrypture. and to do no wronge vnto the auctor thereof.

Domme men call thys a dispensacion of the lawe: when the extremite the lor cannot with iustice, and equite, be executyd agaynst the traunsgressour, as we se Deut, 4. where Moyses appoynteth certayne Cityes, to bee as refuges, or sanctuaryes for them, that by chance or agaynst theyr wyll shoulde happen to kyll any man. The lawe is, that whosoeuer shed the blud of manne shall satisfie the lawe with his blud agayne: Ge, 9. Math, 26. Apoc. 13.

Thys law extendeth not as farre as the workes sound: but as farre as the mynde of the letter permitteth, that is to saye vnto suche as of hatred, rashe, and willfull madnes, or to satysfye

ssfie an ile and vndigested passion, that hateth hys neyghboure, kylleth hys neyghboure, contemnethe God in the superioure powers, who shoulde reuerence and punyshe the ile doar, and not he hym selfe. Those, and suche lyke, shoulde suffere deathe agayne: and not suche as kyll agaynste theyr wyll. Thus doeth the scripture of God interpretate it selfe, and sheweth howe euery law shoulde be vnderstand. The which is a very necessary rule, and precept, to be alwayes obserued euery where, leste the figure, and force of the letter should do iniuries vnto anye circumstaunce of the texte. Therefore I woulde euery man in the reading of ẏ Scripture, shuld marke two thinges, in euery doutfull text.

Fyrst the consent of other places: then ẏ allegorye of the letter. As for an example. This proposition. Math. 26, this is my bodye: fyrste loke the other places of the scripture, what christes body is, and what qualites it hathe, how it was conceaued and borne, and whether it is ascendyd: then thou shalte by the consent of other places, be constrayned to vnderstand these wordes according to the analogie, or proporsion of fayth, and not after the letter. Then consider by the scripture why Chryst by an Allegory, called the breade his body, and the wyne hys bloude, Then it shalbe easy to vnderstande, that they be rather confirmations of oure faythe, then the bodye it selfe. Sacramentes, and memoryalles of the thynges paste, and not the thyng they represent, and signifie. Rom. 4.

The seuenth preparatiue is, to adde nothing vnto thys law nether to take any thing from it. Who can be a conuenient disciple of God, and

hys

thys doctryne, that beleueth not all thinges and euery thyng necessarye for the saluation of man, to be contained openly, and plainely, in the scripture Canonicall. Or how can he be a Chrystian man that beleueth one commaundement of god, and not the other. He that sayed, thou shalte haue but one God, sayeth lykewyse, thou shalte nether adde, nor take any thynge from the scripture, Deut. 4. But shalte obserue it, as it is geuen. So sayd Christe. Math. 28, so sayeth sayncte John. cap 21. Likewise in the reuelations of Jesus Chryst oure redemer. cap. 22. What is more necessary for hym that wyll reade the scrypture, or heare it preached, then thys preparatiue. Fyrst to be perswaded that all verite, and necessarye doctrine for oure saluation is contayned therein, and that the holy churche of the Patriarches, Prophetes, and Apostles beleued, preached, and dyed for the same, and in the same doctryne. If thy harte be not thus prepared: but find gyst that gods law conteyneth one parte of such doctryne as is necessary for mannes saluation: and the Bychops lawes an other parte: thou contemnest and dyshonorest the hole lawe, and geuer therof, and offendest the commaūdement geuen Deut. 4. 12. and Prouerb. 30 rede dylygently thole places. Farther remembre that this opinion is so vngodlye that the whole scripture endeth with thys sentence: if any man adde vnto the word of God, God wyl put vpon hym, al ỹ malediction conteyned in the boke. And if any man deminyche any thynge, of thys prophetie. God wyl take from hym suche parte as he hath in the boke of lyfe Apocalips. 22.

The

Caput.iiii.

I Am the lorde thy God, that brought ẏ out of Egipte, frō the house of seruitude. Thou shalt haue no strange goddes before me.

This precepte or commaundemente hathe two membres. The fyrst requireth that we accept accompt, and take ẏ god that made, and preserueth all thynge, the God Saday, omnipotente, and sufficient, not onlye to bee God: but also to bee oure God, that helpeth vs, succoureth vs, saueth vs, and onelye defendeth vs. The seconde parte forbyddeth all false goddes. Thys fyrste parte is the grounde, oryginall, and foundation of all vertew, godly lawes or Christiane workes. And where as thys precepte and commaundemente is not fyrst layde, and taken, as the onelye well whereof spryngeth all other vertewes, what so euer be donne seme it neuer so gloryous, and holy vnto the worlde it is nothīg but very supersticion; and hypocrisye as Paule sayth, Ro.14. Ebr.11. What putteth difference betwene the deathe of Socrates, and Esaias: Diogenes, and Hieremie: Sophocles, and zacharie, Euripides, and Steuine: Homere, and saint John Baptist: sauing onlye the knowledg and confidence in this commaundement: I am ẏ lord thy god. What differēce were there betwen the Churche of the pharises, scribes, and Hypocrites, & the church of god were not the knowledge of this cōmaūdement, that containeth two most necessary thinges. The trew knowlege of

God, and the trewe honour of god Deu. 4. 12. Exo. 19. 20. Gen. 12. 17. The whych foundation, & grounde of oure religion, bothe the Testamētes euery where teachyth. Also the ymage of god in oure soule though we bee bozne in seruitude of synne and blind vnto all godlines: suche a sparkell, and dimme lyght not withstanding remayneth in the soule, that oure owne conscience crieth out agaynst vs, whē we vtterly contēne, the reuerence, and diuine maiestye of God: as it appereth by the hozryble, and fearfull deathe, of such as thought it moze ealye to destroye theyz owne liuyng bodyes, then to endure the conflict and dolours of theyz owne conscience with the iudgement, and contempte of Goddes lawes, as it is to be seene leuig profane examples a part in Saull, and Judas: with all other such in oure time, that are the causes of theyz owne deathe. The subtilties of the deuell muste be taken hede of therefoze, and knowen betime, lest he shew vs God in an other fozme then he sheweth hymselfe in hys wozd and thys commaundement. Where he saythe that he is oure God, to sayez as well redie to punyshe vs, yf we cōtemne him: as to healpe vs if we loue hym. The deuelle goeth about an other thing: and woulde all men, as long as they haue a purpose, & bent wyll to synne, thinke that God is a mercyfull God, a gentle, swete, and syggie god, that winketh, and wyll not see the abhomination, and accustomed doinge of ile. But when the conscience feleth the displeasure of god & seketh: redzesse, he amplefyeth, and exaggerateth the greatnes of synne, sheweth it as fowle, & as hozryble as it is in dede, & mozs extenuateth the mercye of God, maketh hym

men a cruell, & an vnmercyfull tirant, as impossyble to optaine mercy of, as to sucke water out of the drye pumpesse, or burninge cole. Wherefore seyng his maiestie is inuisyble, and cannot be knowen of mortall manne as he is: and lyke wyse because man geueth lytle credyte, or none at all vnto hys blessed worde he presenteth al hys worckes, heauen, and Earthe vnto manne, to bee testimonies, and wytnes of hys greate power, that manne seynge those creatures, and wounderfull preseruation of the same, mighte thynke of God the maker of al thinges, and thanke him with all the hart: that he woulde saye these wordes vnto him a vyle creature, and wormes meate I am the Lorde thy God, by his worckes he shewed hymselfe thus vnto Adam Gene. 2. and vnto the naturall phi. Ro. 1. also vnto euery reasonable man Deu. 30. howe be it so far hathe the deuyll blynded many (would to God only the infidels, and not suche as be accompted Christians) that they take as muche knowledge of God by the contemplacion of hys woorkes, as Midas the kyng by the contemplation of his gold. Wherefore seynge we beleue wyth suche difficulty: thys worde of God, I am the lorde thy God: and the deuyl hath blyndfolded, and dared oure syghte and so bewitched all our senses, that we heare nor see any thynge to the glorye of God, and saluation of oure soules: he addeth yet other testimonies to accertayne vs that he is our God, and leueth nothynge vndon, that might draw vs vnto a fyrme, and constante beleue in him: settynge before oure Iyes the glorious and wounderfull delyueraunce, and defence of the people: what he broughte them out of Egipte. Suche testy-

monyes added he vnto hys worde, to stablyche oure faythe alwayes. To Adam, and Abell, whe the fyer from heauen burned theyr sacrifice Gene. 4. 9. 17. Exod. 12. so vnto vs: vnto whome he hathe geuen the same word Ro. 1 hath geuen for the confirmation thereof hys dere sonne Jesus Chriſte, borne, dead, and resuscitated from death to shewe vs hym selfe and to teache vs that he is oure God to saue vs from the seruitude of hell, and synne, and to healpe vs as many times as we call vnto hym in chustes name. For only in him we come to thacknowlege of god that he will be oure God. Though the Jewe, and the Turke, knowe there is but one God, and after theyr religion would honor hym: yet doute they whether he taketh cure of them, wyl heare theyr peticions, wilbe honored of them, and howe he wilbe honored. For they haue not the worde of god as Chriſte gaue it but as they falsely interpretat it, to the contumelie, and dishonour of Chryste. But we knowe hym to be oure God as thys commaundemente sayth: in Chriſte Jesu, John. 1. Mat. 11. Jo 16. When we haue a trewe knowledge of hym by hys worde we muſt geue hym the same honour, that hys commaundemene requyreth, to say: obedience and feare, faythe, and loue Repete the wordes agayne of the commaundemente, and marke them. I am the lorde, thy God. If he be lorde then hath he power ouer body and soule: obeye hym therefore leste he destroy them both. Thy God if he be God, all thinges be in hys power, and hathe sufficient, bothe for the, and all other, and wyll geue it the, because he is thy god. He nedeth for hym selfe nether heauen, nether Earthe, nor any thyng, that is there

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in and to put the out of dout therof, he brought not onely the people out of Aegipt, to warante his promesse: but also sende his onely sonne, to dye for thy sake, that he might be thyne, and thou his. Rom. 6. Esa. 53. The effecte now of thys parte of the commaundemente is: to declare, and bring mā vnto a knowledge of god as ye se. And ones knowen by his worde, requireth also mannes dewtye, to honour him, in trewe, and profyte religion, the whiche cōsysteth in feare, faithe, and loue, the whiche thre poyntes Moses diligently, and at large declareth, in the. 6. 7. 8. 9. 10. 11. Chapiters of Deut, and doothe nothynge else in all them, but expounde thys firste commaundement. I wyll shew the partlye how, and then rede the places, and lerne more by thy selfe. In the begynnynge of the. vi. chapiter he sheweth wherfore thou shouldest feare him, & kepe his cōmaūdementes, sayng: it shalbe to thy profyte. This is the maner of all men, that woulde haue anye thing donne: fyrste to shew what profyte followeth the doing of it: that the commodyte, myght excitat the mynde, and studye of hym that should do it, Moses sayeth it shall be well with the, god wyll multiplye thy sede, and geue the a land flowing with milke and hony. Nowe yf thou feare the lorde god, this shalbe thy rewarde, and the same selfe promesse thou shall fynd, many tymes, annexed with the feare of god, before thou come to ỹ end, of the. 11. chapiter, al healthe, and ioy followeth the feare of god. Marke those wordes well, and print thē in thy hart, feare of no ile, nor sickenes, contagious ayer, or dysease: so thou hane this medicine of goddes feare, in thy soule whiche preserueth healthe, & expulseth all dysea-

ſes. Galenus hath wꝛitten bookes de tuenda ſa-
nitate. That is to ſay to pꝛeſerue healthe. So ha
the Hippocr. Coꝛnelius Celſus and other. They
pꝛeſcribe thoſe fyr thinges to be obſerued of as-
many, as would lyue in good healthe. The tẽpe-
rature, and cõdicion of the aier. 2. Moderate vſ
ſe of meate, and dꝛink. 3. Motion and exercyſe o-
the body and reſt of the ſame. 4. Slepe and wate
che as the complection by nature ſhall in tymꝭ
conuenyent require. 5. fullnes and Emptenes o.
the body Gale. lib. 2 aph. comment. 17. et lib. 2ꝭ
de Compoſ. medic 6 perturbations, and paſſionꝭ
of the mynde. Foꝛ manye hathe dyed witꝭ
ſuche paſſions of the mynde with ſoden ſoꝛowꝭ
as P. Rutilius. Plinius libr. 7. Cap. 36. and
M. Lepidus. Some with ſoden ioye as the
Noble woman Policrata as Ariſt. wꝛiteth. So
dyed Diagoꝛas as Gallius wꝛyteth lib. 3. Cap.
15. and other as ye may rede Plin. lib. 2 Cap. 53.
Maler. Max. lib. 9. cap. 12. Some dyed foꝛ ſhame
as Diodoꝛus Plin. lib. 2. Cap. 53. Homere Male.
lib. 9. cap. 12. The phiſicions pꝛomiſeth healthe
yf theſe. 6. rules be obſerued. But God ſaythe all
thoſe be inuayne with out the feare of hym Deu.
27. 28. 30. there ſe the woꝛde of god. And loke the
ſeconde boke of the kynges cap. 24. How it was
pꝛoued true, where as the peſtilence infected the
hole lande of Canaan, from the Cyte of Dan,
vnto the Cite of Berſabee, in thꝛe dayes, ſo that
there died. 70. thouſande mẽ in that ſhoꝛte ſpace.
In the end of the. 6 chapiter of Deu. Moſes cꝛoꝛ
tethe the people to feare God, to a voyde the pu-
nyſhement, that folowcth the contempte of god-
des commaundemente, and this is the mooſte
apt, and beſt way, to perſwade people, that ca-

reth for no vertew, nor wyll not be moued with any promesse, or rewarde, that folowethe well doyng. I am a Jelous God, and the lorde thy God is in the mydle of the. Whiche wordes declareth, that when people wil not obey his cõmaundementes, and receaue his loue, and fauour: he wareth angre, and vseth therextreme remedy, the skurge of aduersyte, that who so euer wyll not wyllyngly by fayre meanes bought, by force shalbe constrayned to bycke, for nothing cã resist, when he wyll punishe. The first poynt therfore, of religion, is the feare of God. The seconde is faythe, and confydence in his worde. Therfore saythe Moses: Audi Jsraell, dominus Deus noster vnus est, That is to say: Heare O Jsrael, the Lorde, our God, is one God. Deut. 6, in this one God, thou shalt put al thy trust, and beleue. To perswade this faythe into theyr hartes Moses put not onely the delyueraunce oute of Egypt before their faces. But also the Seuen moost mightye princes of the worlde. Hittheum, Girgaseum, Nemorreum, Chananeum, Pherizeum, Hincum, and Jebuseum. Deut. 7. and in the same chapiter he repeteth and inculcateth into the eare this religion and faythe, saing, scias itaque quod dñs Deus tuus ipse est deus, Deus fidelis &c. That is to say, know thou that the lorde, thy God, he is thonly, and true God, and so forthe. Then rede vnto the end of the. ii. chapiter how busy and diligent Moses is, heppyng argumente, vpon argument to perswade the people to beleue God, and his worde, and to stablyshe this commaundement, and roote it in their, and oure hartes. All the workes of God heauen and Erthe, all the Miracles wroughte

in the olde Testament, and in the newe wer don to proue vntō mortall man this precepte to be true I am the lorde, thy God, and by none other thinge but interpretations of thys commaundemente to stablyshe the veryte of this worde. The thyrde is loue, wherfore he sayeth loue the lorde, thy God with all thy hart, all thy soule, & with all thy power Deut 6. Moses in thend of the chapiter, sheweth wherfore this oure God shoulde be loued. He wyl geue you saieth he ẏ lād that ye neuer deserued frely for his promesse sake. And in the. 7. chapiter, he promiseth to destroy a people more strong thē they be. In the. 8. chapiter he saieth that he fed them in the wyldernes, with meate from heauen, whiche they, nether theyr fathers neuer knew. By these and other many reasons, he prouoked the people to thys part of religion, the loue of God, In case any benefactour, or he that dothe good to an other, to be beloued, speciallye this oure God is to be loued saythe Moses. We may lykewyse consyder hys benefytes towardes vs and so expulse this detestable and horryble vnkyndenes towardes him. As is the leauynge vnto vs of the scripture wherby we know his blessed wyll for the grace of the holye gost that ledeth vs to knowledge, defendeth vs from ile, and preserueth vs in vertue. The greatest Argument of all, the byrthe, and deathe of hys onely sonne, geuen for our redempcion. Then dothe Moses teache how we should loue him, Deut. 6. with all oure harte, all oure soule, and all oure forse. Of these partes consysteth man, for the hearte is the origynall of all affectes and desires, when the lawe requireth the loue of God with all the harte, it requireth

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all meanes affeccions to be sincere and pure, and holly directed into the loue and obedyence of God. For he is a gelous God: he is not contente with the fourthe parte, or the halfe, but requireth the hole harte mynde, wyll, affeccions and lyfe of man. He is not contente that we loue hym, with one parte, and the worlde with the other. These wordes forbyddeth not, but that we maye loue oure honest frendes, parentes, and other as it is wrytten, Exo 20. Deut. 5. so that their loue be in God, and for God: not equall, nor aboue the loue of God. If Election happen, that in the louynge of the one, folow the hatred of the other: thou arte bounde to hate thy father, thy frendes, and also thyne awne lyfe for the loue of God. Math. 10 last of all thou muste loue him with all thy force, by the whyche worde is vnderstonde all the powers boothe of bodye and soule, the senses interiourc, and exteriourc what so euer they be and as the holye gooste hathe geuen them, so that nether the inwarde man, nether the vtwarde man be defyled by synne, as Sainete Paule sayeth. 1. Thessal. 5. These wordes muste be thought vpon: that man applye the gyfte of the holye goste a ryghte to the glorye of God and profyte of his churche: wherof we be all membres, one hathe the gyfte of prophetie, to iudge of thinges to cum: an other of knowledge to open the misteries hid in ỹ scripture, an other the gyft to conforte and geue consolation to the afflycted, thother the gyfte trulye to dyspence and distribute the goodes of this worlde with out fraude, the other the gyfte to perswade by the worde of god people to amẽdement of lyfe with the tonge, an other with

the pen, one the gifte to serue God in the ministe-
rye of the churche, the other to serue God in the
ministery of the commune wealthe, the one apt
and strong, wyse and prudēt in affairs of warre,
the other to kepe good rule and gouerne in pea-
ce, thone apt to one thing, the other to an other.
Euery man therfore remembre thys commaun-
dement. Loue God with all thy forse: and ap-
plye the gyfte that the holye goste hath geuen the
to the glorye and seruyce of God. It is an horri-
ble synne before god, thabuse of his gyftes whe-
ther they be of the bodye or the soule, Matt. 25.
Moses now as thou seyst, hathe taught vs to
know God, and shewed vs how to honor him
in faith, feare, and loue: and shewyd many rea-
sones why we should geue him this honor and
obedience: so that the fyrst part of the fyrst com-
maundement, I am the lorde, thy God: may
be vnderstond of euery man that is willing
to know God and his owne saluacion. Be-
fore he expoundeth the second part of the com-
maundement. Thow shalt haue no strange Go-
des before me: he admonyshyth the people of
a very necessarye doctrine. That is to say: how
they shuld behaue them selfes in prosperite and
wealthe: and vse the commodites of this wo-
rld. We know by experience and dayly proue
that nothing more with draweth man from
the honour, loue, and feare of God, then those
two, felicite, and aduersite. As Christ teachith
our sauiour, Matt. 13. Marc. 4. Luc. 8. by the
similitude of him that sowyd and part fell by
the way syde, part vpon the stones, part amōg
the thornes. By the sede in the stonye grounde
Christe vnderstandeth suche as leue hys worde
for

for the calamites, and affliccion of this world. By the lede amonge the thornes suche as heare the word of God: how be it, it bryngeth forth no frute by reason of the cares of thys worlde, and deccate of ryches. Moses therfore sheweth lyke a good Prince and faythfull preacher what is to be don in bothe these states, and condicions of lyfe, in prosperite, and aduersyte, so that yf thys counsell be folowed: there is nether prosperite, nether aduersyte, can with drawe man: from the wyll and pleasure of God. The first doctryne to kepe man from the displeasure of God in prosperite is wrytten. Deut. 6. Erit, cum introduxerit et dominus Deus tuus in terram, quam iurauit patribus tuis, Abraham, Isaac, et dederit tibi ciuitates magnas atque bonas, quas non edificasti: Domos quoque plenas omni bono, quas tu non impleuisti, et cisternas excisas, quas tu non effodisti, vineas et oliuas, quas non plantasti, comederis que et satiatus fueris. Cauebis tibi ne forte obliuiscaris domini, qui te eduxit de terra Egypti, de domo seruorum.

That is to say, when the lord, thy God shall bryng the into the lande, whiche he promysed to thy fathers Abraham, Isaac, and Iacob, and shall geue the great cites and good whiche thou neuer buyldest, howses furnysshed with all necessaries, whiche thou replenyshyds not, and water pyttes that thou dyggest not, vynes, and olyues that thou plantest not, and thou eate and be satisfyed beware thou forgyt not the lord, that brought the out of Aegypt, from the house of seruauntes. Here seist thou what danger and perryll is anexed with abundaunce and prospe-

prosperous fortune in this worlde, and howe commune an ale it is: in maner takynge effecte in all men that possesseth the goodes of the worlde. As Esai sayeth: let vs eat and drynke, to morow we shall dye. As Moses sayethe Deut. 32 the people replenyshed themselfes with the gyftes of God, and rebelled, vsinge prosperite and good fortune forsoke god. And Luc. 12. the ryche man sayde. My Soule thou hast greate ryches and shalt vse them many yeres: take thyne ease, eat, drynke, and be merye. By these examples thou seyst that Moses prescribed not without cause this regle, howe to vse oure selfes in prosperite. The whiche rule contayneth two preceptes: thone to vse moderatlye the gyftes of God, and not to abuse them: the other to acknowledge them to cum from god and to put no truste in them. The ryches of the worlde abused engendreth pryde, and forgytefulnes of God. Therefore Moses admonysheth chefely man in hys wealthe to beware he forgyt not god. And in the. 8 cap. he sheweth the cause whyche shoulde not glory, nor truste in them, all thoughe they be most iustlye and ryghtwyslye gotten. God giueth thē sayth he, and be not gotten with our labours and payne. I know what men ar wonte to say, whē they heard any of these newe gospellers ỳ a ryche man acknowledged not god for god, & confesse the same vnto other. So muche maye euery man that is not out of his wytte confesse. Dauid saith not, the foole saith with his tong there is not god, but in his harte. psal. 12. verely to acknowledge onely god to be god, onely to truste vnto him, and not vnto the creatures of the world it is a rare thinge in prosperite, few thincke

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by howe smale a threde all the certayntye of ryches hangeth, and that sodenly they may perysh then shoulde manne mooste suspecte the fortune of this world when she smileth mooste, because she is brytt ll and vnconstant as the Poet Horace teacheth when prosperite promiseth securyte and rest in the goodes of thys world: it is a hard thynge, and rare, verely to thynke onely God to be the geuer therof, and canne sodenlye take the thynges away that hathe ben gathered with great paynes and trauelles. Therfore he maketh many tymes of a ryche man a pore man, of one ꝑ ruled al contemnyd of al, of Cresus Irus and so punisheth because men foloweth not this precept and commaundement of Moses, abuse not the gyftes of God, and forgyt hym not in the tyme of prosperytie. The other impedimente that ledeth vs from thys religion of God feare, faith and loue: is aduersite. Whereof he speaketh cap. 8. Deut God led the .xl. yeres in the deserte, to punyshe the, and to tempt the, to knowe what was in thy heart whether thou wouldeste kepe his commaundement or not. Punyshed the, and suffred the to hungre, fed the from heauen, which meat thou knewist not, nether thy fathers knew not, to declare vnto the that man onelye lyueth not by breade but by all thynges that procede from the mouth of God, liueth man. When man is oppressed with aduersities, and troble in this lyfe: then commeth thoughtes as thycke as haile whether God loue hym that is punyshed: disputeth why and what shuld be the cause of these troubles, and aduersite, then he reuolueth, tossith, and turneth bothe the nature of God and manne in hys cogitacyons: knoweth God to

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delite in doyng well vnto man, and that man of all creatures is the mooste excellent. He fyndeth God seuere, and of all creatures, man moste myserable, and subiect to aduersytes, and the more man applyeth vnto the commaundementes of God: the more miserys of thys worlde are heped vpon hys hed. It is not therfore with out cause that Moses prescribeth a remedye leste manne shoulde departe, beinge in thral and brake of aduersitie from thys religion, feare God, beleue in God, and loue God. Moses woulde kepe man in his obedience, and office towardes the lawe in declaringe the causes why God punysheth.

Sheweth that it is for no hatred that he punysheth but for loue, and that he fyndeth all wayes in manne, iust matter worthy punishment as Paule sayth. Ro. 5. that deathe by reason of synne entred into the world, so that the integrite and perfytnes of mannes nature by synne is loste, and made lyke vnto the nature of the brute beastes, frutes, and herbes of the felde. Job. 14. and Esay cap. 22. 40. Eccl. 14. Psal. 102. therfore god for synne beinge angre, punysheth the miserable nature of manne being spoyled of hys oryginall and fyrste perfection with many calamites as Dauid sayth Psal. 89. Defecimus in ira tua. That is almuche to saye, thou beinge angre for synne we are subiecte vnto deathe. Rede the hole psalme if thou canste it is Moses prayer wherein is declared howe breefe, and myserable the lyfe of man is for synne, vnto thys naturall corruption is annexed oure wilfull malyce and contempt of God, as we se in Cain, and Esau, likewise in thys people of Israell, whiche were diligentlye instructyd, and godlye broughte vp

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by Adam, Isaac and Moses: yea in oure selues that dayly rede and heare the word of God yet nothynge the better. Therefore Moses sayeth that God lede them in the wyldernes to punishe theyr synne. Whiche is the pryncipall cause of all calamities, then punysheth he to proue suche as bee hys, whether they wyll perseuer with hys commaundemente or not. Thus tempted he Abraham, and Jacob for the space of all hys lyfe, and layeth more aduersites many tymes vpon suche as bee of hys trewe churche then vpon other. As these examples declare. Manasses the tyraunte cut Esaye the prophet a sonder wyth a sawe, Apryes kylled Hieremie. The Bychoppes zacharie, Herode John Baptiste, wyth other. When such aduersities happen: let no manne departe from the trewe worde of god, but saye wyth Micheas the prophete capit.7. I wyll sustayne the punishemente of God, for I haue offendyd hym. with Esa.64.capit. beholde we haue offendyd, and longe contynued in syn wherefore thou arte angrye. God when he punisheth: worketh two good [redacted] at one tyme. Correcteth the synne [redacted] the synner to penaunce, as we ha[redacted] in Dauyd, Osias and Manasse. [redacted] Paule sayth.1. Corinth.11. We ar[redacted]ed of the Lorde, leste we shoulde be damn[redacted] the worlde. If thou be a good manne, and yet punyshed, reioyce for the punnyshemente is a testymonye of the doctryne, and relygyon that thou professe, and haste manye felowes. The patryarches, prophetes, Christe, and the Apostelles, which woulde rather suffer deathe, then denye the professyon of the gospell, Math.16.1. Timoth.

3.Psal

3. Psal. 123. 115. There bee manye other causes why God punicheth, and why the punyshmentes shoulde be patientlye taken, it were a booke mater to reherse them. I wyll onelye speake of one cause more that Moses wryteth in the same. 8. Capit. and passe ouer the reste. God made the hungry, and fed them with meate from heauen, that they shoulde knowe, man lyued not only by bread: but of all thynges, that procede from the mouthe of God. Some menne vnderstande that Moses meanyth that the body lyueth with breade corporall, and the soule with the worde of God, seynge that manne consysteth of those two partes: the bodye, and the soule. It is trew and a good interpretacyon, howbe it, yf these wordes bee referred onelye to the bodye in this place of Moses, it shalbe consonaunt with the circumstaunce of the terte, and declare hys purpose the better. Though manne putte meate into hys bodye that of hys owne nature menne iudge to norysche, yet except the fauour and grace of God digest, and dispose it, into euerye membre of the body, it norysheth not: as we se in manymen that eateth muche and manye times in the day: yet is nothyng the stronger. The phisitions call thys disease apepsian, cruditatem when there is no digestion at all, somtyme dispepsian Deprauatam concortionem, when the meate is turned in to a contrary qualite, somtyme dyspepsian, Tardam concoctionem. When the stomacke digesteth with difficultie and longe protract of tyme. Of thys I speake only to thys purpose that nether meate, nether medicine, nether phisition auaileth: except God say amen. If thou wilt take profit of ỳ thing thou eatest: folow ỳ

phylyke

phylycke of Paul.1.Tim.4.speaking of ỳ meat, sanctificatur per sermonem Dei, ac precatione. It is sanctified by the word of God and prayer. It is not onely lawful for the to eate it, but also God wyl geue the nozyshment. That the meat & drynke fedyth not the body with out the fauour and blyssynge of God: it is declared Leuit.26, Ose.4. Mithe.6. ye shal eat and yet not be satisfied. Thus dothe Chrystes aunswere vnto ỳ deuyll proue Meth.4. when he hungred in ỳ body and not in the soule. Therfore hys answer must be referryd only to the body. Goddes punishmēt therfore taughte the Israellites thys doctryne that God geueth not onely meate, but also vertew there vnto to nozyshe hym that eateth. Seing now that the Israellites by aduersitie were brought vnto the knowledge of their synne & instructed with thys farther doctryne that God geueth as well vertew vnto the meate to nozish hym that eateth as the meate it selfe: there is no occasyon that they should therfore leaue god, but rather accepte the punishment with thankes as a good scole master sent to teach them their health and the wyll of God, as Dauid sayth psal. 118. Utile mihi est quod in miseriā deiectus sum vt discerem decreta tua. That is to say, it avayleth me greatly, that I am punished, to lerne thy commaundementes.

The fyrst part of the fyrst commaundement contaynyth as thou seyst by the interpretation of Moses the fontaine and Original of al trew religion and is as the fundation and rote from whence spryngeth all the other commaundemētes, and is cōprehēded in these.4. wordes, knowledge of God, feare of God, fayth in god & loue

of God. Farther in the interpretation of the same: he hath taught hys people, and vs: how to vse oure selfes in prosperite and aduersitie. For eche of them draweth man from foure a fore rehersyd vertues: except the mynd of man be fully perswaded by the worde of God, how a meanes, and godlie moderation may be kepte, when manne hathe abundaunce, and howe to whome and when, vse liberalitie, and dyspensation of hys goodes. Likewyse how man should with patience susteyne the hande of God in aduersite for the tyme of this present liefe whiche Job describeth capi. 14. to be nothynge but a vanitie by these wordes. Manne borne of a woman, lyueth but a fewe dayes and is replenysched with all affliction, springeth & wethryth all awaye as a flowre, fleyth as shadowe and can not longe indure so saythe Esaye .xl.40. If thou rede the booke that wyse Salomon wrote de contemptu mundi that is to saye, of the contempt or vanitie of the world: Called Ecclesiastes thou shalt not onely lerne what the worlde and man is but also, take aduersites in the better part if thou folow hys counsell, the booke contayneth but xii. chapiters rede and marke euerye monethe one then at the yeres end thou shalt rede it ouer.

If thou put the riches therein into thy heed thinke thou haste gayned well that yere though by the punyshemente of God, thou haste loste otherwayes all thy Goodes in the worlde vnto thy shyrte.

Nowe folowe the seconde parte of the fyrste commaundemente.

Thou shalt haue no strange

This

Gods before my face.

This part of the commaundement remoueth all false religion, and superstition, where with all the glorye and maiestie of God myghte happen to bee demynyshed or darkenyd in the soule of manne whyche chaungeth as manye tymes as manne attributeth vnto anye creature the thynge that is dewe onely vnto God. Or when we would honor god or do any thing acceptable vnto hym as we fayne of oure owne braynes and not as hys worde teacheth, thys honoure we owe onelye vnto God, faythe, loue feare, and prayer. Nowe to attrybute anye of these to any creature is Idolatrye, and to haue false Goddes before hys face, onely God, shoulde be oure hope, faythe, loue & feare. Hym only should we pray vnto Esay. 8. Psal. 18. 28. To praye, or truste in any dead laynete departed oute of thys worlde is Idolatrye agaynste thys commaundement and those that do it hathe neither commaundement nor example in the scripture to approue theyr doynge. Such as feare the menasses and threatninges of the deuell or of deuylysshe people that myndeth the subuersion of goddes holye word and persecution of suche as folow it and beleueth not that god hathe power to kepe them vnder and will so do for hys wordes sake hathe false goddes before his face for onlye he is to be feared Math. 4. 10. Esa. 51. Suche as be geuen to Astronomie, or other that superstitiously obserue the course and reuolution of the heauens thinke they canne do good or harme, geue good fortune or yle as those thinke & iudge that cleuate the figure of heauen to iudge what shall

folow

folowe them, when they perceaue by theyr Natyuites vnder what sygne they were borne: offend agaynste thys commaundement, the whiche abhomination hathe not onely ben vsed before our tyme of superstitious persons, but also nowe a dayes of them that hathe a ryghte knowledge of god. Suche as geue ouer muche fayth vnto Medicines, or the nature of stones, and herbes as ye se. 2. Paralip. 17 commit Idolatrye. Suche as geue faythe vnto the coniuration or sorsery of superstitious persones as to priestes that bisse water, wax, bone, breade, ashes, candelles, or other, to wyches or sothsaiers where they abuse the name of God, to singe out the fire of hym that hathe burned hys hand, to stanche bloud, to heale manne or beste: or to suche as destenieth what shall happen vnto manne, and what plentie shal folowe of graine & frute in thearthe, healthe or sickenes in the ayre, committeth Idolatrye Leuit. 17. Deu. 18. I speake not against the knowledge that mā seketh for, whether it be in ꝑ heauens or in the earthe, so that they extende theyr studie to this end, to glorifie god in his workes & not to make the workes god. Wel we be assured by the scripture Hie. 10. and also by thole ꝑ knew not the scripture that no constellation of heauen mystemperature of the ayre, water, or earthe can hurte hym that feareth god, as the testimonies of the scrypture declare, onelye the disobedience of mā towards god maketh mā subiect vnto these diseases and sicknes that mā is troubled with al Ex. 5. 9. Leui. 26. Nu. 14. Deu. 28. 2 Re. 24. 3. Re. 8. 1 Pa. 21. 2. Pa. 6. Eze. 6. 7. 14. 28. 33. 38. Rede ꝑ 90. Psa. that begynneth: who so resteth in the secreates of the highest, logeth in the harbor of

the

the omnipotent. In latine it beginneth after the old trãslacion. Qui habitat in aduitorio altissimi in protectione Dei celi cõmorabitur, in ꝑ which Psalme, is shewed how sure and fre from al yle, and diseases he is, that putteth his trust in god, and that heauen nether earthe or any thing that is in them shal molest him, rede & se. Cic. in ꝑ first booke of diuinatiõ Mocketh these blind cõiecturers, & fore destenis, querit vnde Iubiter cornicẽ a leueat cesuũ a dextra canare iubet, asketh ī derisiõ of those southe saiers, how happeneth it, ꝑ Iubiter commaundeth ꝑ Cro to sing at the lefte hande and the Rauẽ at the right hãde. Esa. ca. 30 and. 31. sheweth an other kynde of Idolatrye whiche was vsed and punyshed in oure fathers and lykewyse daily we se ꝑ same with our Iyes. confidence & trust in the power of the flesche, whe suche as be in lege, and cõfederatie to gather, to muche trust in their awne strengthe, and power, rede those two chapiters how the Israelites entred lege with the Egyptians, and what was their end, and confer ꝑ same vnto oure time what Cities, what Pynces, and what strengthe after the iudgment of the worlde was vnyt to gather. but because God was out of the lege, se thende, how it anayled nothinge. To the same confusion shal at lengthe come, al kinges, and kyngdomes, that trust more in theyr ryches, munitions, and confederacie with men: thẽ in God. There is forbydden in this part of the cõmaũdement: that no man shuld geue thãkes for any thing receaued in this worlde, to any other sauing to god. Therfore Ose the Pyophete calleth the synagoge of the iewes a hore, because se attributed the gyftes she receaued of god vnto her false goddes. The same

teacheth Esa. 57. this idolatrye is at large writ-
ten Hie. 2. rede the chap. and conferre it with our
tyme that parteth the thankes, and praises, that
only should be geuē vnto god, with the saincte
departed, out of thys world. Euery man as his
superstitiō ledeth him, he commendeth his riches
to god, and S. Eras. his ore to god, and S. Luk
hys horse to god and S. Lope, for euery disease
he hathe a dyuerse patrone, and honoryth hym
with the prayer, that onely should be sayed vnto
god almightie, i the name of christ. Jo. 15. 16. this
Idolatrye hath in maner infected all the latine
church. The nature of thys secrate, and pernici-
ous ile, must be, by the word of god wel marked
leste vnder the cloke, & shadow of trew religiō, it
deceaue mē of the trueth. For thys idolatrie say-
eth, & bearith men in hande, that she doth not so
desire helpe of saincte, or thanke them for the be
nefites receaued, as though she neglected, or of-
fended the high, and only God: but graunteth &
cōfesseth god, to be the cheke geuer of al thinges,
how be it, not only for his mercies sake, and the
merites of christ his sonnē, our sauiour, but also
at the intercession and prayers of the dead sainc-
tes thus craftely & vnder a pretēce of trew religi
on, doeth she sonder, & deuide, the glorie, and ho-
nor, dew only vnto the father, the sonne, & the ho
ly goost, with the saincte in heauen, þ knowyth
nothing of our condicion, & state, in thys worlde
Esa. 63. by this meanes sure elders, bothe the
Jewes, & the gentiles, mingled the rable & mul-
titude of Gods, with the onlye god, and maker
of all thynge not that they thought the idoles, or
ymages, to be God. But thought that waye,
God would be honored, the which is very ido-

latrye

latrye, for the lawe sayethe. Thou shalt not do the thynge, that semeth good in thy Iye, but ỹ thing I haue commaunded the to do. Therefore to auoyde all false religion, and superstiton of the mynde. and inwarde manne, God sayth thou shalte haue no straunge Goddes before me, the conscience therfore, must be pure, and nette, from all priuite, and secreat thoughtes, of Idolatrye, apostasie, or defection: if we woulde god should aproue oure religion, to bee trewe. Euery thing that we do for the honor of God, not commaũded by hys worde, is as strange, and not accepted of God. As all good intencions, fayned worckes by manne, and all thynges commaunded by generall counselles, not expressed in the worde of God, by the Patriarches, Prophetes, Chryste and the Apostelles, whiche be, and euer were, before God, the holy, and Catholike churche, and sheweth vs who so euer ad any thynge to their lawes are the churche of Antichriste Deu. 4. 12 Apo, 22. so called God the fyer of Aaron sonnes Nadab and Abihu a straũge fyer, to saye, suche as he commaunded not. God wyll haue none other worckes of manne then he requireth in hys expresse word. He condemneth by this lawe the wycked sacrifyce, and Idolatrye committed in the priuate masses, where as people dothe not only take from god, and Chryst their dew honour but also make an other God of breade, whiche is nomore the liuyng God, then the golden calfe of the Israelites, as not onely the scripture, but also the reason of manne, and the senses of all brute bestes of the felde, or, an shepe, wh al other The birdes of the ayre, and fishes of the water doth beare record. This vnspeakable and moste

honynable ile, is taken for the principall article, and cheke piller of the trewe, and Apostolicall churche, of suche as beleue not, the Apostelles wyttynges. But how can it be the Apostolicall churche, when it repugneth and is clene contrarye, to the Apostelles wrytinges, Mat. 26. Mar. 14. Lu. 22. 1. Co. 10. 11. likewyse contrary to the testament, wyl, and institutiō, of Chryste Jesu our only sauiour, the auctor, and fyrste geuer of thys blessed sacrament, of hys moste honorable & pretious bloud, in hys churche. If it be not lawfull to change mannes testament, nor to adde, or take any thynge from it, but to execute, and do euerye thyng as it is there expressed, & none other wise: Muche more, noman shoulde take vpon him to change ỳ testament of Christ. Oh that people for whō Christ hath shed hys most innocent bloud, would vnderstand & perceaue thys sensible, and manyfest abhomination, why they beleue these seductors, and deceauers of Christian soules, ỳ hathe not as muche as one Iote, or pricke of ỳ scripture to helpe thēselfes with all Rede, Rede I beseche the christian reader. Math. 26 Mar. 14. Luc. 22. and se how farre they? abhominable masse, is from the word of god. And thincke who was the priest that ministred this sacramente, & what people receaued it. Then shalt thou fynde the sonne of God, the wysdome of the father, the light of the worlde, the lamme that died for thy saluation, to be minister of thys holie sacrament and the churche, or people that receaued it to be the elect, and chosen Apostelle, christes frendes, that taughte the gospell in all the worlde, and died for the same, as testimonies, of the trueth, Act. 1. then dout not but thou wilt sone perceaue

thys

thys idolatrye, except (whyche god forbyd) thou dout whether chryst, and the Apostle be ꝑ trewe, old, and Catholicke church or not. They that defende this Idolatrie deceaue the with lies & false fayned lawes out of theyr awne heades, & not taken out of the scripture, beleue chryst, & his worde whiche sheweth the trueth onelie, and then thou canst not erre, no more then chryst himselfe erreth nether be damned, except chryst, al the patriarch, prophets, & apostelles be damned with the, these make the beleue that holye sacramente vsed as a communion vnder both kindes, is a new, & late inuented doctrine by man, thou shalt find the cõtrarie in the worde of god, Mat. 26. Mar. 14. Lu. 22. that it is a thousand, fiue hundreth, and odde yeres old, and that chryst, & his apostelles so vsed it. Let those, be thy fathers, & folowe thou, theyr faith, and let the reste go. Suche as teache contrary doctrine bee like wyse the folowers of the Apostelles, and disciples, but not of Peter, nor steuen, but of Judas, as S. Bernard sayth of ꝑ Pope, who hath ben the chefe doer in ꝑ defacing of gods holie worde, & in plantinge of this idolatrie. Such as trust in aduersitie to be holpeby any sainct, and not only by god i chryst, make thẽ straunge goddes, as they do that call vpon the sainct departyd in the time of warre. As in time past. The English mã vpõ s. George. The frẽch man vpon. s. Denys, the Scote vpon s. Andrew which is nothyng else, but a very gentilite & ethnicke custome, as though theyr priuate goddes, and singular patrones, could geue the victory & vpper hand in the feld, or S. George fauor hym, that S. Andrey hateth, what thynge is this else but to set two soules at bate: as the gentyls dyde

theyr goddes, Juno, & Minerua, with Venus Virg. Eneid. 1. ct. 2 Ouid. Metamor. 12. Hector adest, secumque Deos, in prelia ducit. That is to say: Hector is cum, and hath brought his goddes with him to the felde. what is there betwene the Grekes that trusted in Juno, & Neptunus, and the Englyshe man that trusteth in S. Gorge. Or betwene the Troianes that trusted in Venus & her frendes, and the Scotes that truste in sainct Andrey, yf they hope by their helpe, their warres shall prospere. But praysed be the mercye of God, I heare saye and beleue it, that Englyshe men, hathe resygned sainct Georgis vsurped tytle, to the lyuynge God, the God of batell. No good man wyll take me as thoughe I mente Juno, Pallas, or Venus, were as good as Andrey or the Saynctes that be in glorye forcuer with god. But I say that these superstitious persones, that maketh their patrones, or singuler helpers of the sainctes, dyffer nothing in this poynt frō the heithen or gentil. For as the one honoreth he knoweth not what, so dothe the other, bothe folowynge their awne imaginacion, and superstition without testimonie and cōmaūdement of the scripture. Rede the commentaries of Thom. valois, and Nicol. trueth in ỹ. 4. boke of S. Augustī. De ciuitate Dei, ca. 30. and they wyll tell the, yf thou beleue not the scripture what superstition is: where as be these wordes. Superstitio aūt vocatur omnis cultus superfluus, quocunque modo superfluus, siue er superfluitate eorū que colūtur: siue eorū que in cultū assumūtur: siue er modo assumendi. Hoc enim istud intelligitur noīe superstitiōis, vndecunque nomen ori ginē habuerit. That is to saye, superstition

sition is a superfluous religiō, what waies so euer it be superfluous: whether it be of ꝑ superfluite of ꝑ thīges honored, or of the thinges vsed for religiō or of the maner in religiō. This doutles is vnderstande by the name of superstitiō, frō whēce soeuer the name hath his beginning, what so euer thou do, to please the almightie, yf it be not commaūded in his word it is superfluous superstitiō. Remēbre therfore this parte of the commaundemēt. Thou shalt haue no strāg goddes before my face, and honor god, saue thy soule, auoide Idolatry as his onely worde teacheth: and beware of mannes lawes.

Caput. v.

The seconde commaundemente.

THou shalt make the no ymage, or any similytude, of thynges in heauen aboue, in earth beneth, or in the water vnder the erthe. Thou shalte not worshyppe, nor honour them: for I am the lorde, thy God, a Jelous God, punyshinge the iniquitie of the fathers, in the chyldren, that hate me in the thyrde and fourthe generation.)

IN the firste commaundement we learned that God is the onely, and sole God, and that we shoulde not thinke, nor fayne any other besydes hym. Farther that commaundemente, expresseth what this oure one God is, and howe affectionated, or mynded towardes vs full of mercye, and ready alwaies to succour, and ayde, boothe soule, and body, in all affliction. Sheweth vs farther, how we shuld honour, and reuerence

tence this, oure almyghty and mercyfull God. To that thend, and hole somme of the first commaundement is, that onely God would be knowen, of his people to be God, and honoured as god. To doothe god first instruct the mynde, and soule of man, before he requyre any outwarde worke, or externall reuerence, or els all together, were hypocrisye, what so euer shew, or perfeccion it semethe to haue, in the Iye of the worlde. He layeth therfore the first commaundemente as a foundation of al trewe relygyon, as the originall, and spryng of all vertewe: and openethe the well, and fountayne of all mischicke, and abhomination, in these wordes, thou shalt haue no strāge goddes, before my face. This seconde precept & the two other, that folow in the first table, teacheth vs, how to honor god in externall religion, or outwarde workes, and to shew the feare, fayth and loue that we bare vnto god in our hartes, vnto the worlde. Two of these last commaūdementes, sheweth what we shoulde do, and the third whiche nowe I expound, what we shoulde not do. The purpose, end and wil of this second commaundement is: that goddes pleasure is, vnto vs, þ we should not prophane, or dishonor, the trew religion, or honor of god with superstitious ceremonies, or rites, not commaunded by hym. Wherfore by this seconde commaundemente, he calleth man from al grosse, & carnal opinions, or iudgmentes of god, the which the folysh, & ignoraunt prudence, & witte of man, cōceaueth: where as it iudgeth without the scripture & forbiddeth externall Idolatrye, as in the fyrst internall.

This commaundement hath thre partes. The fyrst taketh from vs, al libertye, and lycense, that

we

we in no cale repzelent, oz manifeſt the god inui-
ſible, and incompzehenſible wyth any fygure, oz
ymage, oz repzelent him, vnto our ſenſes ꝑ canne
not be compzehended, by ꝑ wit of mā noz angel.

The ſeconde parte fozbydeth, to honoure
any ymage.

The thyzd part ſheweth vs, that it is no nede
to pzelent God vnto vs, by any ymage.

Moſes Deut.4. geueth a reaſon of the fyrſte
part, why no ymage ſhoulde be made. Remem-
bze ſayth he, to the people: that the lozde ſpake to
the in the vale of Ozeb: thou hardeſt a voice, but
ſaweſt no maner ſimilitude, but onely a voyce
(hardiſt thou) Eſa.cap.40.41.45.46. diligently
ſheweth, what an abſurdite, and vndecent thing
it is to pzophane the maieſtie of god in compze-
hēſible with a litle blocke oz ſtone: a ſpirit, with
an ymage. The ſame dothe Paule, act.17. ꝑ text
therfoze fozbydeth all maner of ymages, that
ar made, to erpzeſſe, oz repzelent almighty god.

The ſecond part fozbydeth to honour anye
ymage made,

The firſte wozd honoz, ſygnyfyeth: to bowe
hed, legge, knee, oz any part of the body vnto thē
as all thoſe do, that ſay they maye with good cō
ſcience, be ſuffred in ꝑ church of Chriſt. To ſer-
ue them, is to do ſome what foz theyz ſakes, as
to ſenſe them with incenſe, to gild, to runne on
pylgrymage to them, to knele, oz pzaye befoze
them, to be moze affectionat to one, then to the
other, to ſet lightes befoze them with ſuche like
ſuperſtition and Idolatrye. God bee pzayſed,
I maye be ſhozt, oz wzit nothynge at all in this
matter, becauſe ſuche as I wzytte vnto, my
countre men: be perſwaded all redye aryghte in

thys

thys commaundement.

The second parte sheweth vs, howe Idolatrye procedeth, and taketh place in mennes cõscience. The mynd of man when it is not illuminated with the spirite of God, nor gouerned by the scripture, it ymagineth, and fayneth god, to be lyke vnto the ymaginacyon, and concept of hys mynde, and not as the scrypture teachyth. When thys vanyte, or fond ymaginatyon is cõceauyd in the mynde, there foloweth a further succesſe of the ile, he purposeth to expresse, by some sygure, or ymage, God in the same forme, and symilitude, that hys ymagynation hathe fyrste prynted in hys mynde, so that the minde conceaueth the Idole, and afterward the hande worketh, and representeth the same, vnto the senses.

Therefore, God fyrste forbiddeth, this inwarde, and spirituall Idolatrye, of the mynde, when he sayth, thou shalt haue no strange Goddes before my face. If the mind be corrupted and not perswaded aright: then foloweth the making of ymages, and after, the honoring of them The cause therfore of externall Idolatrye is internall, and inward ignorãce of God, and hys word, as Lactantius wryteth in hys booke, of the oryginall of errour. As it cannot be other wyse, but where as the ayre is corrupted, there muste folowe pestilence, and infectyon of the bloude Galen. lib. 1. De diffe. feb. capit. 5. So where the minde is not purely perswaded of god muste folow thys grosse, and sensible Idolatrye that woulde honour God in an Idole. The oryginall cause why they are made, is, that manne thynketh, God would not bee present, to helpe

him

hym, except he be, presented somwaies vnto their carnall Iyes, as the example of the Israelites delareth, that requyred Aaron to make them Gods, that might leade them in theyr Journey. They knewe right well, that there was but one God, whome they knewe, by the miracles, that he wrought amonge them, but they thoughte, he woulde not be presente, and at hand with them, except they might se hym in somme corporall fygure, and ymage, and that the ymage, mighte be a testimony of hys presence. So se we that no man falleth into this grosse Idolatrye: but such as be fyrst infectyd wyth a false opynion of god and hys word, then saye they, they wourshyppe not the ymage, but the thynge represented by the ymage. Agaynste whome wrytteth saincte Augustyne in Psal. 118, and. 113. in the. 4. booke of the cytie of God capiti. 5. that ymages take awaye feare from men, and bring them into erroure.

The auncient Romaines more religiouslye sayeth he, honored theyr goddes, without ymages Seing there is no commmaundement, in any of the both testamentes, to haue ymages, but as ye se the contrary. And likewyse the vniuersal, catholike, and holy church, neuer vsed ymages, as the writtinges of the apostelles, and prophetes, testifie: it is but an ethnike veritie, and gentiles Idolatry, to say, God and his sainctes be honored in them, when that al Historyes testifie, that in maner for the space of fyue hundreth yeres, after Chrystes ascension, when the doctrine of the gospell was moste syncerly preached. was no ymage vsed. Woulde to God, the churche were now, as purely, and well instructed, as it was before these auaricious ministers, and dōme doc

tors

tors of the lay people, were made preachers, in the church of God. Rede Auguſt. Epiſt. 49. et Pſal. 113. therfore ſaincte John biddeth vs, not onely beware of honouring of ymages, but of the images ſelfes. Thou ſhalt fynde the origynal of ymages in no part of goddes word: but in ꝑ writinges of the gentiles, and infideles, or in ſuche that more folowed theyr owne opinion, and ſuperſtitious ymaginations, then the auctorytie of Goddes word. Herodotus li. 2. ſaythe that the Egyptions, were the firſt that made ymages, to repreſent their Goddes. And as ꝑ gentiles faſhioned their goddes with what figures, they liſted: ſo doothe the Chriſtians, to declare God to be ſtronge, they made hym the forme of a Lyon, to be vigilant, and dylygent, the forme of a dogge, and as Herodotus ſayeth libr. 2. Mendeſii, formed theyr God Pana with a gotes face, and gotes legges, and thought they dyd their god great honour, becauſe among the, they heard men of gotes, wer had in mooſt eſtimation. So doothe thoſe that would be accompted chriſtianes, peynt God, and hys ſaynctes with ſuche pyctours as they ymagyne, in theyr fantazies. God like an old man, with a hore hed, as thoughe his youth wer paſt, whiche hathe nether beginninge, nor endyng. S. George, with a long ſpere, vpon a Jolye habeney, that gaue the dragon his death wound (as the Peinters ſaye) in the throte. Saincte white with as manye rounde cheſes, as may be peĩted about his tabernacle. No differences at all betwene a chriſtiane man and gentille in this Idolatrie, ſauyng onely the name. For they thought not their ymages to be god, but ſuppoſed that their goddes woulde be honoured

honored that wayes, as the christianes doothe. I wyll these thynges rather in a contempt, and hatred of thys abhominable Idolatrye, then to lerne anye Englyche manne the trueth. For my beleue, and hope is, that euery manne in Englande, knoweth prayinge to saynctes, and kneelynge before ymages, is Idolatrye, and instrumentes of the deuill, to lede men, from the commaundementes of God. And that they are appoynted in manye places to bee as doctours, to teache the people: these doctors, and doctrine the bychoppes, and pastors, shall bewaile, before the iudgement seate of God, at the houre of death. And likewyse the prynces of the worlde, whose office is, dayly to rede, and lerne the scripture, that they themselfes, might be able to iudge the bychoppes doctrine, and also, se them applie the vocation they are called vnto. It is not only a shame, and an vndecente thynge for a prince, to be ignorannte what Curates his subiectes hath through all hys realme, but also a thinge so cõtrarye vnto the word of God, that nothyng prouoketh more the Ire of god, agaynste hym and hys realme, then suche a contempt of gods commaundement.

The thyrde parte declareth, that it is no nede to shew god vnto vs, by ymages, and proueth the same, with three reasones. Fyrst, I am ꝑ lord, thy god: that loueth ꝑ, helpeth the, defendeth the, is present with the. Beleue and loue me, so shalt thou haue no nede, to seke me, and my fauorable presence, in any ymage.

The seconde reason. I am a Jelous god, and cannot suffre the to loue any thinge, but in me, and for me. Whē we two wer maryed, and knit

together, for the loue that I bore vnto the. I gaue the certaine rules, and precepte, how in al thynges, thou mayste kepe my loue, and good will towardes the, and thou promisedes me obediences, vnto my commaundementes, Exod. 19 so honor me, and loue me, as it standeth wrytten in the wrytinges, and indentures wrytten betwene vs boothe. I cannot suffer, to be other wyse honored, then I haue taughte in my tables and Testament.

The thyrd reason is that God reuencheth the prophanatiō, of hys diuine Maiestie, yf it be trāscribed to anye creature, or ymage, and that not onlye in hym, that committeth the idolatrye, but also in hys posterite, in the thyrd, and fourth generation, yf they folow theyr fathers idolatry, as I geue mercye, in to the thousande generation, when the chyldren folowe theyr fathers vertew. Then to auoyde the Ire of god, and to optayne hys fauoure, we must vse no ymagis to honor hi with all. Thys ye may red Nu. 12. Je. 32. and Esa 39. howe kinge Ezechias sonnes, looste their fathers kyngdome, and were caryed, into captiuite for theyr fathers synne. Reade the. 13. 14, and 15, cap. of Deut, and se how Moses interpretateth thys second commaundement more at large Goddes lawes expulseth and putteth ymages out of the churche, Exod. 20. Deut. 5. then no mānes lawes, shoulde bringe them in. As for theyr doctrine, they teache the vnlerned: it is a weake reason to stablyche them withall. A man may lerne, more of a liue ape, thē of a dead ymage if both should be brought into the scole, to teache.

Cap. 1.

The

The thyrd commaundement.

THow shalt not vse the name of the lord, thy God, in vayne.

The end of this precept, is that we always vse reuerently, the name of god, that is to saye ỹ maiestie and essence, deume, that consisteth in one diuine nature, and essence, and in theyr persones, the father, sonne, and the holy goost.

Thys most honorable, kerfull, and blissed name, noman should vnreuerently prophane, or temerously without good aduisement, ones thinke vpon, or speake of, but diligentlye take hede, of these thre thīges. First, ỹ what so euer we thinke or speake, bee greable, & consonāt, vnto the excellentie, & holynes of hys name, and ertēd to the setting forth of hys glory. Seconde, that we abuse not his holie word, nor peruert the meaninge, & misterius therof, to crue, oure auarice, ambition, or folie, but as he hathe opened hymselfe, & hys wyll in his word, so to know hym, so to fere him so to loue him, so to serue, so to instruct our selfes in faithe, & so to teach other. Thyrdly, that we reuerently speake, and iudge, of all hys workes, without detraction, or contumelie, acknowledgyng his inscutable prudence, and iustice in all thynges, with laude, and praise, as well in aduersitie, as in prosperite. Psalm. 34.

They obey thys commaundement, & vse the name of God aright, that preache almighty god as he commandeth in hys word, that pray vnto him as it teacheth, to geue hym thankes for aduersitie, and prosperite, as it teacheth, to confesse hym before the worlde, as it teacheth. These bee the workes of thys thyrd cōmaundement, & bee

mended vnto vs, in al the scripture. As wel vnto the princes & magistrates of the world & euery priuate person, as vnto suche as be appoynted vnto the ministerie, & office of the church That euery prpuate person is bounde to teache suche, as be vnder hym, the fathers theyr children, the elders the yonger, as thou maist reade in these places of the scripture. Deut. 4. 6. 11. Psal. 77. Job. 1. That ỳ prynces should do the same vnto theyr subiectes, reade. Deut. 17. 2. R^. 1. 3. Rege. 10 Job. 4. Psal. 30. 50. As for the ministers dewtie, there be as many places that commaundeth thē to do theyr office, as be names of bookes, and in maner chapters in the Bible. As be for prayers vnto god & thankes geuing, how, & whē it shuld be donne, the booke of Psalmes, wrytinges of the prophets, & apostles, likewise the commaūdement of our sauioure christ declareth. Mat. 6. Jo. 14. The confession of God, and his word before ỳ world, is cōmaūded in both testamentes.

And confirmed with the example of all men, that loued the trueth, from the beginninge as Abel, Seth, Noha, Elaias, Christ, and his Apostelles. Yea of the simple and mayde, and prisoner in the house of Naaman Syrus. 4. Re. 5. that fered not to confesse the liuing God, in a strange countre, before thē that were Goddes enemyes, thys maide shal damne in the last iudgmente all those that for fere not only in a strange coūtrey, but also at home, dare not confesse the trueth. In these foure worlkes, are conteyned al other ỳ appertayne, to the setting forthe of gods glorye, as be these. To lerne the worde of God, teache it vnto other, to promot it wt example of honest, & godly life. When the glory of God, the defence of

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the trueth, the conseruation of iustice, and deliuerance of innocency requireth: to make open, and vnknowen trueth, & to confirme the same.

To swere, or take an othe, before a lawefull iudge, is the worke also, of this commaundemēt and setteth forth Gods glorye. Deut. 4. For as Paule seyth, all controuarses ar ended by ỹ ver tewe of an othe. So haue we examples in Paul Ro. 9. in Abraham, and Isaac, with Abimelech, Iacob, and Labā, Gene. 31. betwene Booz and Ruth, Ruth. 3. so of god Abdias. 2. Reg. 18. The othe thus taken, declareth him, that receaued it, to acknowledge, and geue vnto God only, this honor, that he alone knoweth what is in mannes hart, and likewise bindeth God, to reuenge, and punish him, if he swere false, vnto the which payne, the condicion & tenor of the othe byndeth him. And maketh hymselfe. the vessel where in God maye exercise hys displeasure, and iustice. For God wyll not leaue hym vnpunyshed, that taketh hys name in vayne, as it is wrytten in the seconde parte of thys commaundemente. Exod. 20. Deut. 5. These bee the workes requyred of vs in thys thyrde commaundemente, the which canne bee don of no man, but of suche as fyrste knowe God in Iesu Chryste, and for hys merytes be reconsiled, and hathe hys synnes forgeuen. Then they spryngе oute of the fountayne, and originall of all good workes faith, loue, and feare of God, whiche be workes of the fyrste commaundemente. All other, whether it be prayer, preachinge of Goddes worde, confession of hys name, or geuynge of thankes, with suche as folowe in the nexte commaundemente, and likewyse in the seconde table, pleaseth God,

more otherwyse, then they procede of kaythe in the mercye of God, throughe Chriſte Jeſu, oure ſauioure. As theſe workes agree with the commaundement, ſo be theſe workes contrarye, and repugnant vnto this commaundement, that ſayeth, thou ſhalte not take the name of the lorde thy God in vayne, the whiche is donne diuerſe wayes as it ſhall appere in the Nombrynge of certayne dayly vſed vices, and horrible blaſphemies, daylye vſed, not onely vnpunyched, but alſo as thing commendable, and worthye prayſe of the mooſte parte of people. The moſt horryble abuſe of this holye, and mooſt ferfull name is, amonge ſuche as thynke there is no God to remunerat vertew, nor to punyche vyce, as the Epicures ſay, wouldē to God the ſame blaſphemye, had corrupted none, that bare the name of Chriſtianite. There were alwayes in the churche ſuche, as it appereth Eſai. 22. cap. and Luc. 13 and be at this daye a great nombre, that ſay not platlye and playnlye there is no God, but by certayne circumloquutions, and paraphraſis as well by wordes, as ye conuerſation of lyfe, thincke there is no heauen, nor hell, and beleueth not aſmuche the Scripture of God as the wordes of him that knoweth nether god ner godlynes.

The ſeconde ſort, that abuſe this holie name of god, be thoſe that vnder ỹ pretēce, and name of God his worde, & his holy churche, ſeke theyr owne glorye, and profyte. As the Pope, vnder the tytle, and pretence of Goddes miniſterie, hathe gotten him ſelfe, not onely a Biſhope ricke, but alſo ỹ hole monarchie, & maner of al Europa A richer kingdom, then any prynce of the world, whiche

whiche neuer lessed from hys begynnynge, to moue Christian princes, to mooste cruell, and bloudy warre, vnder ꝑ cloke and mantel of goddes name. What meanes and crafte, hathe he founde to mayntayne thys hozyde, and Antechzist seate, of abhomination: Idoles, peregrinations, masses, dyspensacions, absolutions, defencions of all thinges abhominable. Tyrannies against vertew, stablishmentes of his awne lawes, abrogations of Goddes lawes, Emptying of heauen, and fyllynge of hell, blyssynge of thinges exteriour, oyle, bell, breed, water, with other that be not curled, and cursynge of the soules, that Chzist redemed with hys precyous bloude, with a thousande moze, suche abhominations vnder the name and pretence of God, and his holye churche, the whiche nether the patriarches, nether the prophetes, Chzist, nether his Apostelles, neuer knew of, as bothe the testamentes dooth beare recozde. The same doothe suche as preache in the churche of God, their awne ymaginations, oz decrees of men, foz be theyz doctrine neuer so falle, it hathe a fayze tytle, and name of goddes wozd, when it is, but a subtile quidite of Duns, a vayne sophisme of Aristotelle, a superstitious decre of the bychopes lawes, a copye of vayne glozye, and craftye connection of wozdes to satisfye the mooste parte of the audience, and to flatter the ryches, wzethinge and wzestinge the symple veryte of Goddes wozdes, into as many fozmes, and dyuerses sentences, as be vayne, and carnall affections, wzoughte within his vngodly hart. So foz the law of god, they preache the lawe of man: foz the gospell, iudaicall superstitiō, foz Chzist, them selues, which

whiche honor not Goddes name, as ẏ law of the holy, and catholik churche of Christe, teacheth, but dishonoreth, and taketh it in vayne, wyth the churche of Antichrist, and the deuyll. For Christ byd his disciples preache none other then he hym selfe commaunded them. Matt. 28. cap. yea he shewed that the holye goost, the spirite of truethe shoulde teache none other thing, then by hym was taught Joan. 15. therefore suche as wyll occupy the office of a preacher, fyrst must be well learned, in the thinges that appertayne vnto the gospell, then fre from all suche affections, as rather seketh him selfe, and the worlde, then the fortheraũce of the doctrine he preacheth. It is not inoughe that he preache the truethe, but that onely he haue a respecte vnto the glorye of Christe, then shall he boldely speake the truethe without respecte of persones, not tempering his oration with colours of flaterye, but hardely cal vertew, vertew: and vyce, vyce, as he seyth occasion who so euer be his audience. S. John in his Epistle capit. 3. sheweth who is apte for this office to preache the worde of God. So doth Christe Matt. 10. so doothe Paule. 1. Timo. 3. Tit. 1. so doothe Moses, & the prophetes Nothynge more blasphemeth the name of God then false doctrine, and suche as sekethe them selfes and can vse the worde of God, as they se their audience, and not as it is commaunded them, by the worde of God. Suche preachers hathe broughte the superiour powers of the earthe vnto a contempt of goddes word, hatred of ẏ preacher when he telleth trueth, and the vnlerned into blyndnes, and ygnorancie.

Those abuse the name of God, that seke helpe

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of damned spirites or of suche soules as bee departed out of thys worlde. As Saul dyd.1.Reg. 28.or those that by Necromancie or suche like inchauntementes abuse the name of god to resuscitat dead bodyes,or call spirites departed vnto ỹ bodye agayne,whiche is nothinge else but an illusion, and crafte of the deuell, to make menne beleue lyes. Those menne in Englyshe be called coniurers.who vseth artes,forbydden by Gods lawes. And also by the lawes of Ethnykes, before Chryste was borne.Titus Liuius lib.1.de vrbis origine wryteth of Numan pomp. that was instructed disciplina tetrica.The which discipline.S.Augu.calleth, Hydromanciam either necromantiam.lib.de Ciuit.7.cap.35.the whiche artes were forbydden as it apereth by Apuleius whyche in hys booke de magia, defendeth hym selfe,agaynste one that accused hym of Necromancie.The lawe of the.12.tables, that were in Rome longe before the byrthe of Chryste,forbydethe those artes. As Licer. wryteth De Repub.the more I wonder, that anye suche superstitious bookes shoulde bee prynted vnder the pryuylege of anye Chrystiane prynce, or Magistrates. As be the bookes John Tritemius, and Henrye Cornelius Agrippa, spetially hys thyrd booke de occulta philosophia, that is to say,of secreat philosophie. With manye other, that sparyd no laboure, in settinge forthe suche vngodlye workes. They brought fyrst the abuse of Goddes name in to chrystiane mennes hartes, and taughte them the same superstition, that ones was namely among the Persians, and Egiptians Valerius lib.8.cap.6.for as amonge ỹ gentelles there were sommе called Augures

that by obſeruation of the byrdes of thayre, in their ſeyng, cryyng, and eating, made men beleue, they knew thynges to come: ſo amonge the Chriſtianes be ſome, that thynke they can do the ſame. As yf the Pye chatter, they loke for geſtes. If the croo cry, they ſaye we ſhall haue rayne. If the oule hoyle, it is ſygne of deathe.

And as there were ſome, that by the obſeruation of the Steeres, toke vpon them to ſpeake of thinges to come, by certayne ſuperſticious, & dyuyllyche incantacions, whyche the Perſians call Magos, the Grekes philozophos, the Latynes ſapientes, Gally dzuidas, the Aegyptians ſacerdotes, the Indies gymnoſophiſtas, the Aſſirians chaldeos, ſo is there amonge the Chriſtianes the ſame ſorte of people, whiche be called ſoothe ſayers, or pronoſticatours, that wryt, and ſpeake of thynges to come. As when Iupyter ruleth the conſtellations aboue, and is not impeached, nor let by the coniunction of hys contrarye planete, we ſhall haue a good yere, and a plentyfull. If Saturne, and ſuche as aſtronomers attribute, contrarye qualytes vnto raygne, we ſhall haue ſcarſetye, and derthe of thynges. Plin. lib. 18. wryteth of ſuche as by onely wordes, or with ſome other thynge annexed with the wordes, worke the thynges a boue nature, as the deuyll hathe done all wayes as Hiſtories recorde. Luca. lib. 6. Valer. li. 8. cap. 1. wryteth of one of the Goddes veſta Nunnes that was falſelye accuſed of an vnchaſte lyfe, deſyred the Goddes to deliuer her innocencye in that cryme by ſome miracle. As ſhe dyd. The mayde wente to the ryuer called Tyber with a ſeue and broughte it full of

water

waker into the temple of the Goddes. So amonge Christiane men be the same sorte of people, that by thabuse of Goddes name thoughe the helpe of the deuyll doothe manye tymes worke the same, in healynge man, and best, as not manye yeres sythe I was borne in hād of a poore man that erred by ignorannce that this Medycine coulde heale all dysseases ✝ Jesus. ✝ Job ✝habuit ✝ vermes ✝ Job ✝patitur ✝ vermes. ✝ In ✝nomine ✝patris ✝et filii ✝ et spiritus sancti ✝ Amen ✝ lamazabathani. ✝ God opened his hart afterwarde to knowe the trueth. Suche as be geuen to the artes practyue as Gcomitrie, Mulycke, Astrologie, and Arithmetice taketh vpon them to iudge of mennes conditions, by the syght of theyr faces, Gell. lib. cap. 9. lib. 14 cap. 1. so be there amonge people Christened, that knowe nether art, nor science, that take vpon them, to know the same by their countenaunce, the lynes of theyr handes, or by theyr passis, or goyng. Lucane the Poete wryte the that one, resuscitated from deathe to lyfe, shewed vnto Sextus Pompeius what shoulde be the successe, and end, of the battell in the feldes, of Thessalie. So wryteth Plin. lib. 37. ca. 11 and Tullie lib. 1. Tusc. Quest, so dyd the shadow of Samuel shew the deathe of Saule. 1. Reg. 28. The same doothe the deuyll shew vnto manye that by thabuse of goddes name vse superstitious conjurations, and inchauntmentes, when they seke the trueth of the deuyll, and dead bodyes, and leue the worde of the lyuing God. Augustus themperour forbyd this superstitious arte, and Claudius themperour clene abolyshed

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it Cesar lib.6. Howe the lawe of Christian Emperours hathe forbydden, and punyscheth these vngodlye artes thou mayst rede. Cod. lib.9. Tit 18. The lawe ciuile punyscheth it, with banyshment, wyth the swerd, and to be torn with bestes. Culpa similis est, tam prohibita discere, quam docere, that is to say. The fault is one, to lerne, and to teache the thinges forbidden. Rede the.18.cap.of Deut.and there thou shalte find as many names of those that vse forbydden artes, as be rehersed by Constantine, and Iuliane the Emperours, Cod.lib.9.Tit.18.and like wise the same artes. And as Moses forbyddeth all the people those vngodlye artes, so doeth those Emperours. Boothe Moses in Goddes lawes, and these Emperours in mannes lawes punyscheth with deathe, the transgressours of thys cõmaundement. Moses Deut.13.prescribeth thys payne. Propheta ille, aut somniator somniorum occidi debet, eo quod auersionem locutus sit a domino deo vestro. That is to saye that prophet, or dreamer of dremes muste bee slayne, because he hathe spoken a defection, or apostasie from the lorde, youre god. More at large, is thys payne wrytten Leuit.20. and Esay.capit.47. rede the places. The execuution of the payne agaynste the transgressours Rede.1.Reg.28.4. Reg.23.in the lawe of man, we rede thus. Sileat omnibus perpetuo deuinandi curiositas, etenim supplicio capitis feret, gladio vltore prostratus, quicunque nostris iussis obsequium denegauerit. Cod.lib.9.Tit.18.that is to say, the superstition of fore destening, is forbyden alwayes vnto all men, and who so euer obey not oure commaundementes, is condemned vnto the swerde,

and

and shall suffer the losse of hys hedde. Thoughe I do by the auctoritie of Goddes lawes, and mannes lawes, damne thys damnable arte Mathematicall, I do not damne suche other artes, and sciences as be associated, and annexed wyth thys vnlawfull Astrologie. As is Geometrye, and Arithmetice, those bee necessarie for euerye manne: specially Arithmetice, for she extendeth as an necessarye ayde, not onely vnto all sciences but also to euerye liberall arte, and condition of lyfe, and among all artes Mathematicall, Arithmetice is accompted the fyrste. Musyke, Geometrye, and Astronomie wanteth her ayde, and she not theirs. Plin. lib. 35, capit. 10. They be the gyftes of God, and to bee honored because they come from hym onlye, that gyueth al goodnes Iac 1. Farther the Emperours of the worlde Diocict. and Maximian. Tyberio. Cod lib. 9. Tittu. 18. dothe permit theise artes.

Artem Geometrie discere, atque exercere publice interest. Ars autem Mathematica damnabilis interdicta est, that is to say, it is expedient, or profitable, to lerne, and exercyce the art of Geometrye, but the damnable arte mathematicall, is forbydden. The lawe meaneth Astrologye, and Astronomie whyche are vsed well but of a fewe men. The Astrologer, is he that knoweth the course, and motions of the heauens, and teacheth the same, whiche is a vertewe, yf it passe not hys bondes, and become of an Astrologer, and Astronomer, who taketh vpon hym to geue iudgement, and Censure of theise motions, and course of the heauens, what they pronosticate, and destenye vnto the creatures of the earthe, manne, beste, and other, what shalbe the tempera

tures

ture of the ayre, the condition of the Earthe, the state, and succesſe of ſuche frute, as it bryngeth forthe. By thys knoweledge they forſpeake of peſtilence, and other dyſeaſes, and ſeyth the deathe of greate menne to come, and ſuche commotions, and warres, as ſhall folowe, betwen the prynces of the worlde. And thus they ſaye they knowe, by the courſe of the heauens.

Where as they ſe the coniunctions of manye planetes of rygures, and fatall diſpoſition, and qualitie concurre: by reaſone of whoſe influence, into theſe inferioure partes, all thoſe calamites muſt happen. Here they abuſe not onelye the name of God, and the Naturall dyſcurſe of reaſon, whiche hathe comprehended the motions, and courſe of heauens: but alſo heauens it ſelfe, and attribute vnto the heauens, the thyng that onlye appertayneth to god: to ſaye the healthe of man, and ſickines of man, the plentie of the earthe, and ſcarſite of the ſame. The regiment of commune wealthes, and the lyke and deathe of the gouernours thereof. Their knowledge and practice in theſe thinges is nothing at al: for almightie God hath not made the heauens to that end, and purpoſe that man ſhoulde lerne of them, good fortune, or ile, as it is playne Gen. 1. in the ſecend daye God made the fyrmamente, and the ſuperiour ſperes, which the texte calleth rakiah, to thys ende, that it ſhoulde ſeperat the waters that be vnder the firmament, from thoſe that be aboue the firmament. And God called the firmament heauen. In the. 4. daye God made the Sonne, the Mone, and the Sterres. And ſheweth to what purpoſe, and end he made them, the one to haue dominion in the daye,

the

the other in the nighte, and God put them in the firmament of heauen, to geue light vnto the erthe, those rule in the daye, and nyght, and put dyuersite betwene light, and darkenes, to deuyde the yere into hys partes. The Spryng, Somer Autumne and wynter: They are in signes lyke wyse saythe the text. The whiche the housbound man that tylleth, and soweth the grounde, obserueth with out superstition, to sowe, and repe his corn. He casteth it into the wynter, and receaueth it agayne in the Somer. So doothe the Mariner, marke the reuolution of the Mone, his decrease, and increase where by he knoweth the tydes, the Ebbe, and flow of the see, and the later phisicion Auicenne, and Auerroys hathe likewyse assigned theyr vse in mannes bodye. Therefore they appoynt diuersite of dayes, in ỹ practise of phisike, one to be more apt for letting of blud then other, to purge, and to balne, then the other. If they maye be obserued without superstition, it maye be suffred. So not withstandinge, that suche as obserue not these later rules, may bothe minister, and receaue medicines, for the heuens were made to serue vs, and not to master vs, were created for manne, and man not for them Therfore it is a false superstition, to saye good, or bad, plentye, or scarsitie, sickenes or helth, warre, or peace, dependeth of the influense of the heauens. Or he that is borne vnder one sygne, to be more fortunate, then he that is borne vnder the other, as thys Egiptiacall, and Ethnickes, folyshnes, beareth men in hand. The Prognostication of these blynd Prophetes, is good to be born in a mannes bosome to know the daye of the moneth. The reste of theyr pra-

ctise

rtice, is not worthe one hawe, as Moses teacheth Deut. 28. 26, 30. Leuit. 26. Thre. 2. Malach. 2. where as ye may se, that all these illes and many more, then the Astronomers spekyth of, commyth vnto vs for synne, and the transgression of Goddes commaundement. It is nether Sonne, nether Mone, Jupiter nor Mars, that is the occasion, or mater of wealthe, or wo, plentye, or scarsytye, of warre, or peace. Nether is the cause of penitence the putrefaction of the ayre as Galenus wrytythe, libr. 1. De diffe. feb. cap. 5 But the contempt of Goddes commaundement is the cause, as thou maist rede in the chapitres of the scripture a litle afore rehersyd The Ayre, The Water, and the Erthe hathe no poyson in them selfes, to hurt their lord, & master mā But first man poysenithe him selfe with synne: & then god vsythe these Elementes ordeynyd for the lief of man, to be thoccasion of his deathe. Rede the places and know that good healthe is nombred amonge the blyssynges of God, and apperteyneth vnto those that feare and kepe Goddes commaundementes, and not to those, that be destenyed to lyue longe, by the fauour, and respectes of planetes. And the ile, of what kynd so euer it be, is the malediction of God, agaynste synne. The phisicians saye that the chefyste remedye agaynste pestilence is to fle from the place where the Ayre is corrupt.

Goddes lawe sayth, fle whether thou wilt. Adherere faciet tibi Dominus pestilenciam, donec consumat te de superficie terre, Deutero. 28 That is to say: The lord shall make the pestilence cleue and associat the till it consume the from the worlde. Agayne in the same chapiter, the disease

eale or sycknes shalbe faythefull, that is to say sticke fast to the, vse what medicines thou wylt. Galenus sayth libr.i. De diff.r.feb. capit.4. that the chiefe remedye, to preserue from pestylence, is to purge the body from superfluous humores, to haue a free, and liberall wynde, and to auoyde the abundaunce of meate, and drynke. God sayeth, nothynge preserueth, but the obseruation of hys commaundementes. If we offende, the best remedy is penaunce, and amendemente of lyfe. It maketh no force howe corrupt the ayre bee, so the conscience of manne in Chryste be clene from synne. Though there dye a thousande of the one syde of the, and ten thousande on the other syde, thou shalte bee sauffe. Psalm.90. He wyll let the lyue, to serue lenger in the worlde, to the glorye of hys name. And yf thou dye, it is because, no malyce of the world should corrupte thy lyfe, and bryngе the from God. Farther to take awaye the miseries of thys worlde. If suche as care not for God, escape in the time of pestilence, or warre: it is to call them vnto a better lyfe, Ro.i If they amend not: they are reserued, to a greater payne. Thys is spoken not as though I contemned the gyftes of god: philosophie, and physicke, but to take from men, all vayne hope in the artificiall medicyns; and geue onely the glory vnto the name of God.

They abuse the name of God, that performe not the thynge they promis, in Goddes name, by any othe, or vow, made accordyng to the law of God, whether it bee betwene manne and God, as in the holye Sacramente of Baptisme, and the holye supper of the lord, where as we swere

and promes to lyue after hys wyll and pleasure.

Or when man, to manne byndeth hym selfe, to any condicions, or promesses by the inuocation of Goddes name, or testimony of hys owne conscience. If the one kepe not touche and promese wyth the other: he that offendeth, abuseth not onelye hys owne faythe, which shoulde be alwayes symple, and trewe, but also contemneth the Maiestie, and omnipotencie of God, in whose name, the othe was taken. And not onlye the lawe of God. But also the lawe of man, punysheth thys horryble periurye, as ye maye rede, Leuit. 24. How he that toke the name of God in vayne, was stonyd to deathe: so sayethe Dauid. Psalm, 5. So sayethe thys commaundemente, God wyll not leue hym vnpunnyshed, that Nameth hym in vayne. Examples we haue in Ananias, and hys wyfe Acto. 5. The chyldren of Israel were slayne for periurie, Esa. 10. Themperour Just. Nouellis constitut. 77. commaundeth to put to deathe the blasphemours.

Suche as truste in their owne strengthe, or ryches, abuse, and blasphemye, thys name of God. Whiche neuer was, nor neuer shalbe, vnpunyshed in thys worlde, in the worlde to come, or in bothe. Examples we haue in Assur, Esa. 10 Holofernes Judith. 13. Aiax, that sayd he could ouer come his enemyes, without God. At length was not ouercome of hys enemyes, but kylled hym selfe.

Those that swere by the name of God, and like wyse by the name of Saynctes, offende thys commaundement. As when the forme of theyr othe is thus. AS HELPE ME GOD and all Saynctes. For the othe muste be only in

the

the name of God. Deut. 6. 10. Josu. 23. How this sinne in swerynge by any then God is punyshed Reade Hiere. 5. Soph. 1. Reade the. 7 chapit. of Josua, and lerne the forme of a trew othe ther, whē he constrayned Achan to confesse the trueth, by the vertewe of an othe. It is a manifest Argumente of impiete, and false beleue, when people swere by anye creatures.

Suche as geue theyr bookes a holye, and relegious title, and the contentes thereof, is none other, then the defence of superstitiō and inquyry, of vayne glory, or his owne pryuate commodite, abuse the name of God.

They offende greuously thys commaundemente, that swere wythout necessitie. More greuously, when for euery light tryfell, or matter of nothynge. Moste greuously, when men swere to mayntayne a false cause, to optayne an yll purpose, to oppresse the trueth, or to iustifye the wronge. The othe therefore must be as Hiere. sayeth. cap. 4. in veritie, iudgemente, and iustice. There the Prophet exorteth the Israelites, to reuerence the name, and glorye of god. And that they beleue stedfastlye, the vniuersall prouidence of God. That they abstayne from false othes, and periurie. For God seith not onelye, the workes of manne, but also the wordes, and thoughtes of the harte. Therfore no man shulde swere, except he knowe perfectly the thyng to be trewe, that he swereth.

That is the fyrste thynge that man shoulde haue in his consciens, before he swere. The second, that he swere not temerarilye, nor lightlye without reuerence of goddes maiestie, but with iudgement, that is to say, when necessitie cōstra

nythe, for the glorye of God, or defence of ver-tewe, at the commaundemente of a iust, and law ful appointed iudge. Thyrdly that it be in iustice that the other extende to nothing, that is against Goddes lawes. Yf the othe haue not these thre companyons, it is periurye, what so euer bee sworne, and blasphemeth Goddes name. As all those that swere to please, and flater the superi-our powers, when they make vngodlye lawes. And those that swere, in the lawes of men vnder the pretence of holye churche, and persequute christes trewe membres.

As for those that be commune swerers, and be suffred to blaspheme, with oute punishmente, it is so abhominable that the magistrates, they that swere, and all the commune wealthe where as they dwell, shall at length smart for it. Re-gulus the Romayne and the Saguntines, sha-meth christiane menne: that would not for any payne or punishmente of the worlde, violate, or breake theyr oth, made by theyr false Gods. Of whome wrytteth, Saincte Augustine libro de Ciuita. Dei. 22. capit. 6. libro 1. capit. 15. Cicero. lib. De officiis 3. Valerius. libro. 9. The Sagun tines, burned them selues. Regulus returnyd from his natyue countrey, and Cite of Rome, to hys moste cruell Enemyes in Affrica, and woulde rather suffer the extreme tyrannye of hys ennemyes, then violate, or breake hys othe, that he had sworne.

Caput. vii.

The fourth commaundement.

REmembre to sanctifye the Sabboth daye. Syx dayes thou shalte labour, and do al thy worckes. The seuenthe day is rest vnto God thy lorde, thou shalte do no worke (in it) nether thy sonne, nether thy doughter, thy seruaunt, nor thy mayde, nether the beast, nether the straunger, that is within thy dores. For in syx dayes, God made Heauen and Earthe, the See, and all thynges that is therin, and the seuenthe daye rested: therfore blessed god the seuenth day, and sanctifyed it.

THe cause, and end, why this commaundement was instituted, is diuerse. Fyrste because man should vpon this daye cal his intendement, and thoughtes from the lustes, pleasures, vanites, and concupisence of the worlde vnto the meditacions of god, and his worckes, to the studie of scripture, hearynge of the worde of god, to call vpon god with ardent praier, to vse and exercise the Sacramentes of God, to conferre, and geue accordynge to his abilite almose, to the confortynge of the poore. Then lykewise God by this commaundement prouidethe for the tempozall, and Cuyple lyfe of man, and lykewise for all thynges that be necessarie and expedyente for man, in this lyfe. For man, and beste, that is mannes seruaunt, shoulde without repose, and rest, all wayes labour, they might neuer indure, the trauell of the Erthe. God therfore, as he that intendeth the conseruation, and wealthe of mā, and the thing created to mannes vse, commaundeth this rest, and repose from labour that hys creatures maye indure, and serue as well theyr owne necessarye affayres, and busynes, as pre-

ferue the youthe, and offrynge of man and beast, tyll it come to a sufficient age and conuenyente sorte, to supplye the place, and rowme of suche as deathe, or dysease shall pryuate, or dysable, from the execution, and vse of suche trauayles as this carefull lyfe shall necessaryly requyre. So sayeth Ouid.

Quod caret alterna requie, durabile non est.

That is to say, the thing can not endure, that lacketh rest. That man and beast therfore, myghte bythe and haue repose, this sabbothe was instituted. Not onely that the body should be restored vnto strengthe and made able to sustaine the trauelles, of the weke to cum, but also that the soule and spirite of man, whyles the body is at rest, myght vpon the Sabbothe, learne and know, so the blessed wyll of hys maker, that onely, it leue not from the laboure, and aduersyte of synne: but also by Goddes grace, receaue suche strēgth, and sorte in the contemplacyon of Goddes mooste mercyfull promes, that it maye be able, to sustayne all the troubles of temptacyon, in the weke that foloweth. For as the bodye beynge alwayes oppressed with laboure loseth hys strength, and so perysheth: so doothe the mynde of man, oppressed with the cares, and pleasures of thys worlde, looste all her sorte, lust, and delyte that she had to the rest to come of eternall lyfe. And so dyethe not onelye the deathe of synne, but hasteth what she can, to hate, and abhorre all vertewe. Almighty God therfore not onely in his commaundementes, but also at the fyrste creatyon of the worlde, sanctifyed the seuenthe daye. Gene. 2. that is to saye, appoynted it to an holy

ly vse, or seperated it from other dayes, wherin men trauell in the busynes of this worlde. So is the meanynge of this Ebrew phrase, or maner of speache, as ye maye rede Josuah. 20. Capit. Sanctificauerunt Kades in Galylea. That is to saye, they sanctyfyed Kades in Galylea, it is almuche to saye in Englyche, they chose, or appoynted the Cytye of Kades, to be a refuge, or sanctuarye for Murtherers to be safe there, tyll the cause of the murderer myghte be knowen. Howe be it, ye maye not thynke that God gaue anye more holynes, to the Sabbothe then to the other dayes. For yf ye consyder fryday, and Saturne daye, Saturne day, or Sonday in almuche as they be dayes, and the worke of God, the one is no more holye, then the other, Cod. lib. 3. Tit. 12. de Feriis, but that daye is alwayes mooste holye, in the whyche we mooste applye, and geue oure selfes vnto holye workes. To that ende he sanctyfyed the Sabboth daye, not that we shoulde geue oure selfes to ynes, or suche Ethnicall pastyme as is nowe vsed amonge Christian people.

But beynge fre that daye from the trauelles of thys worlde, we myghte consyder the workes, and benefytes of God with thankes geuynge. Heare the worde, and lawe of God, honour hym, and feare hym, then to learne, who, and where be the power of Chryste, oure brothers in necessite that wanteth our healpe. The obseruacyon therfore of the Sabbothe, doothe extende alwell vnto the faythe we haue in God, as vnto the charite of oure neyghbour. And not onely that, but also vnto the

tycation, that the one myghte know the others faythe. But this Charite, and Hospitalite, is vsed but of few men. Incase a man shoulde make mencyon of any suche almose, or intreate any place of the scripture at dyner, or supper, it were a cloynge of the stomake, and takynge awaye of the appetyt, an yle sauered messe, and the warste dyshe that can be broughte to the table. Wen say that folke shoulde be merye at the table, and let the preacher talke of scripture as thoughe the lawe of God made men sorye, whiche conteyneth not onely the solace, and ioy of man, in this worlde, but also in tyme to cum for euer. God take out of the hartes of men, all feare and shame, that we frely confesse hym, as occasion shalbe geuen with Looth, Genes. 19. cap. that sate in the gates of Sodoma to inuitat the strangers that came to the citye into hys awne house to kepe them in dertewe, and preserue them from vyce. Rede the chapiter and se where in consysteth trewe hospytalyte. Farther thou seyst by this commaundemente that the Israelytes might constrayne the strangers within theyr cityes, to heare and se their religyon vpon the sabbothe, as euery well ordered commune wealthe, now in the tyme of the gospell shoulde do the same, and constrayne all people to heare the worde of God, and se the ministration of their sacramentes. This daye is appoynted also for man, to consyder, and expend the workes of God the whiche he made in sye dayes. For the leste creature that god made shal teache man a knowledge of the creator, yf it bee consydered accordyngly e. So that man shoulde not onely vse them, but also geue God thankes

for

for them, to augment faith, to; roborat hope, and prouoke loue . Therfore, God blessed the sabboth, to say, made it honourable, sanctifyed it, appoynted it to an holye vse, gaue it certaine priuilegis, and woulde men to be, that daye holy. For as he hathe appoynted syx dayes for vs to exercyse oure selfes in the busynes, and trauelles of the worlde: so hathe he appoynted the seuenthe to exercyse the Ceremonies of the churche, whyche are instituted for the preseruation of the Ministerie of the churche. As to vse commune prayer, heare the sermon, vse the blessed supper of the lorde, and to geue almes. 1. Cor. 11. 14. 16 althoughe the Ceremonye of the Sabboth be taken awaye Col. 2. whiche appertayned onely vnto the people, and commune wealthe of the Ebrewes, yet one day of the weake to preserue, and vse the worde of God, and his sacramẽtes, is not abrogated. Therfore in this commaũdement, are two thinges to be obserued. The one ceremoniall, durynge for the time: the other Morall, and neuer to be abolyched, as longe as the churche of Christe shall contynew, vpon the Erthe. The patriarches before the lawe, Gene. 2. the prophetes in the tyme of the lawe. Exod. 20. Deut. 5. we beyng delyurred from the damnacyon of the lawe. 1. Cor. 16. haue one daye, to rest frõ labour, and applye oure selfes to the workes of the spirite, whiche secretly in oure selfes, should be dõne euery daye, without hãdie labour, vpon the Sondaye openly without the labour of oure handes. This Sonday that we obserue, is not the commaundement of mã as many say, that woulde vnder the pretence of thys one lawe, bynde the churche of Christe to all other lawes,

that

that menne hathe vngodlye prescrybed vnto the churche. But it is, by expresse wordes commaunded, that we shoulde observe thys daye (the Sō daye) for oure Sabbothe, as the wordes of S. Paule declareth 1. Cor. 16. commaundinge euery manne to appoynt hys almes for the poore, in the Sonday. The texte saieth in one of the Sabbothe. It is an Ebrew frace, and is almuche to saye, as in the Sonday. As ye may reade the same maner of speache, Luce. 24. and John. 20. of the womē that came, to the sepulchre, to anoynt the dead body of Christ. Luke sayth, in one of the Sabbothe, erlye they came to the Sepulchre, and so sayth John, by the same wordes, the whiche was the sondaye, as no man douteth. For it is our faith, that christ rose the third daye. So may ye rede, Gene. 1. where the text sayethe, it was euenynge, and it was morninge, one day that is to say the fyrste daye. Whiche we cal the sondaye. And thus also sayth those that were best lerned in the tonges among Christian writters. John Chrisost. Lactant, and Erasmus.

For the preseruation of the trewe meanynge of the word of God, and ryght vse of hys blessed Sacramentes, he hathe geuen vnto the churche Apostelles, Prophetes, Pastors, Doctors, and other, Ephe. 4. That shoulde teache vs the scripture, and wrytynges of the Prophetes and Apostelles whiche was declared to bee trewe, with many sygnes, and tokens, that we should not wauer with euery wynde, and be carryed into errours by the doctryne of man. That we should not fayne new doctryne out of our owne braynes, but beleue as the holye churche of the Patriarches, Prophetes, Christe, and the apostelles

stelles whiche taught the people as they wrote, and wrote as they taught, that no manne after theyr deathe, shoulde deceaue the people, that Chryste redemed wyth hys precious blude, wyth false, and impostorous doctryne. Those Ethenycke and Jewish doctors of the Pope, howesoeuer they Bragge of the name of holye churche, be none other then the defenders of the Synagoge of Antechryste.

Sure we be that Chryste, the Patriarches, Prophetes & Apostelles be saued, and beleued no more, nor none other wyse, then they haue lefte vnto vs by wrytinges. Better it is to be certain of oure doctrine, and saluation wyth thys holye churche, then to associat oure selfes wyth the rabull of lyers, that bosteth, and braggeth their abhompnable, and Ethnicall ceremonies which be condemned in the scripture, to bee lawes for the holye churche. God geue the grace to rede the holie Bible, and to haue a lytle vnderstandinge of it, then shalt thou se who, and where is, the holye churche, that these dremers, attrybute vnto theyr father the deuyll, and Antechrist of Rome. And if they saye vnto the, that thou muste not take the text, after thy owne mynde, but after the mind of the holye Doctours, that hathe wrytten in the scripture: thynke wyth thy selfe, that God hathe geuen the, the Scripture to rede therin, to thy saluation, as well, as vnto the Doctor. Farther y thy Doctor preachs not a lie, for the truethe: god hathe geuen the, the scrypture to iudge thy Bychoppe, doctoure, preacher, and curate whether he preache gall, or hony, hys owne lawes or Gods lawes. Farther say boldly, and feare not, for it is trew, that in

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matters, and causes of wayght, the doctors agre not, one with the other. No manye tymes, not wyth them selfes, as euery man knoweth, that hathe rede them, wyth iudgement. And as good Argumentes shalte thou fynde in them, to dysproue, as to proue, the thynges that this late found Catholycke churche of the deuill, would stablyshe. Agayne thynke whiche was the moste pure church, and fre from heresies. The churche before the Doctors wrote, that only was taught by the symple texte, and wordes of the Apostelles, or the churche that hathe ben taughte thys many yeres by the blynde doctryne of men, then thou shalte se that those doctors that they speake of hathe put out goddes lawes and broughte in theyr owne, as the pharises and Rabbins did in the old church. Be not afraid of theyr holi name, but truste to ye holines of scryptur. thē shalt thou not be deceaued. They say the holy churche must be hard, & obeide: trew it is, but oure faythe is not grounded vpon those, that be of the churche thoughe they be the trewe ministres of goddes worde, but vpon the word it selfe as it apereth. Mat. 16. therfore when the auctoryte or testimony of the churche, is alegyd: man that loueth his saluation, muste searche where, and what the churche is: what tymes, and when, the wrytters were moste syncere, and not beleue these yesterdayes byrdes, that synge as the Papegay they know not what: as they be taught out of a shameles scole, that began with murther, is mayntayned wyth sacrilege, and shalbee destroyed with the clertye, and bryghtnes of the Sonne of man, comming to iudgmente.

It appertaynech vnto no man in what auc-

toritie

tozytie so euer he be: to iudge who preacheth fal se, oz who trewe, but vnto the wozd of god onlye whyche interpzetateth it selfe, when it is with iudgment conferred. But of this, is required a moze pzolix wozke: which god shall geue in time

Now the wozkes of this pzecept, bealso these, Godly to pzeach hys wozd, and to vse the sacra= mentes as he teacheth in hys wozde, to heare the reuerently that trewly pzeacheth. To honoz the wozd of God, and helpe to the pzeferment there of alwuche as may be, to succour the pzofessozs thereof whiche be, hathe ben and euer shall be (if they pzeache trewlye) in the moste miserable con dicion of the wozlde. Math. 10. Luk. 21. Marcke. 13. Jo. 15. 16. To neglect the pzeachinge of god= des wozde, as these do that loke foz the styse, and care not foz the shepe. To abolysh the pzea= chyng of the wozde. As those do, that hathe bzoughte into the churche Walling, and Wum= ling of canonical houres (as they cal them) whi= che nether they that say them, nether those that heare them, vnderstandeth not. They say god vn derstandeth them. What then? so he vnderstan= deth lyke wyse the cucko, and the lowyng of the cowe, whiche is as good, and better pzayse vnto god, thē the superstitious, and vnknowen pzaier that thou mūlest, foz they vse the gyfte that god hath geuen them, to sound an vnknowē voyce, & thou abusest the gyfte of god, whyche gaue the a tonge, to edifie thy selfe, and thy neighbour, lik wyse to pzeache the lozde omnipotent. But thou makest thy tonge, an instrument to speake thou wotest not what. Whē þ shuldest cry foz mercy, and saye: Sana animam meā, quia peccaui tibi, that is to say: lozd heale me soule foz I haue offē

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dyd the Thou sayest: Custodiui vias dñi, nec impiegessi a Deo meo. That is to say: I haue kept the wayes of the lord, and haue not departed by iniquite, from my God. Thus the Psalmes, and bookes of the scripture, thou redest with oute iudgmente, & knowest not, what psalme is mete for thy necessite, and state of the people that bee present, no more then he that neuer saw the scripture. Yea somtime thou readest a false history, & ether thou attributest the honor dew to god vnto the sayncte thou worshyppest, or honorest him in the erthe, whose soule peraduenture is in hell. For Augustine so sayth, that all be not glorified soules with God, whose reliques men worship in the erthe,

To teache false doctrine, is a worke againste thys commaundement. Like wyse to depraue ꝑ vse of the sacramentes, otherwyse then they be taught in the scripture is agaynst thys cõmaundement, to vse thẽ to another ende, thẽ they were instituted. To honor thẽ as they do, that inchaũt the water of the font, and chake it with mãye a sulpier, and depe fet brethe. Suche as honor the bread, and wyne wyche the scripture doothe not only teach, to remaine in theire substanciall essence, and nature, without changynge, but also the reson, & all the wyttes of manne. Farther the bestes of the erthe, fowles of the ayre, and fyshes of the water, knoweth there is no change of bread, nor wyne, & beareth recorde that the scripture is trewe, bread to remayne bread, and wine wyne, 1. Cor. 10. 11. farther to augmente the ceremonyes of the churche, and bring in a new Judaisme and Aaronicall rites, is against thys cõmaundement, as the Bysshoppes hathe vsed the

matter

matter, there bee more ceremonyes in the church of Chryst, then were in the church of the Jewes, as it shal easelye appere to him that wyll confer our church wyth the bookes of Moses. Seneca in hys boke contra superstitiones, reprehended the rites of the Jewes, and chefly the sanctifying of the Sabboth. What would he saye if he saw, our churches that haue not the ceremonies commaunded by god, but by man, to the dishonoring of god, to neglect a cheritable dede to our neighbour vpon the sabboth day, is to breake the sabboth Mat. 12. Lu. 6. 13. not to ceasse from doing of vice, but to abuse the rest, & ease of the sabboth, in sportes, games, and pastimes, kepinge of marketes, & fayres vpō the sabboth is to abuse ỳ sabothe. It is as muche as to sery vnto god, and worke to the deuell. For specially all vnlawful plaies, and sportes be vsed vpon that day. It is against this commaundement to kepe, or dedicat any fest to any S. of what holynes so euer he be. Therfore sayth the law ye shal celebrat the feast vnto ỳ lord Exo. 23. thys honor should be gyuen only vnto god. In ỳ old testament was no feast euer dedicated vnto any sayncte, nether in ỳ new It happned after ỳ death of the Apostels, as it is wrytten in Euse. Ec. Hist. li. 4. ca. 15. & better auctorite haue they not, that bee the auctors of these holy dayes, the which the counsel of Lugd. hath geuen vs, they haue not aboue. 273. yers in age, & is the leuyn of the Pope. in Trip. hist. li. 9. ca. 38 there is no mencio of saynctes holy dayes. Few of S. Hier i. 4. ca. ad Gala. & likewise of S. Aug. at Janu. 118. epi. The sonday, & the houres there of apoynted for a decēt order, to preache ỳ word of god, vse the sacraments, to haue cōmun pray

ers, to prouide for the poze, is to bee obserued: ỹ all thynges may be don in order. 1. Cor. 14. as for the other lawes that they haue made, concerning fastynge, and satisfaction for synne, and woulde defende them vnder the pretence, and title of mortification of the flesh: that glose seruith not for theyr purpose. But theyr hypocrisie layeth wayte, to destroy the trew doctrine of christ, yf it be not auoyded. They teache neither what mortification is, neyther howe the flesche maye be beste kepte vnder, to obey the spirit. Mortification signifyeth, ether patience, which god requireth in the tyme of aduersitie: other temperaunce commaunded of God, to refrayne the lustes, and cõcupiscens that fighteth against the spirit, it signifieth not suche voluntarye fastes, celebrating of masses, or any suche other doinges of superstitious ceremonies as man cholithe to do, without the commaundement of God. Of patience vnder the crosse, and of aduersite sainct Paul speaketh. 2. Cor. 4. we, alwayes sayth he, beare about wyth vs the mortification of ỹ lord Jesu in the body, to that end, that the lief of Jesu, may be manyfested in the body. And in the same place, alwayes we that be lyuing for the loue of Jesu, are deliuered to death, that the life of Jesu, might appere in oure mortal flesh. This calleth S. P. Mortificacion, that is like vnto the afflyctions of Chryst, and speaketh of the same, Roman. 12. and Dauid Psal. 50. Mich. 7. of temperaunce, and sobriety in meate, drynke, and al other thynges, it is wrytten Luke. 22. bee ware youre hartes bee not oppressed wyth glotonye, and dronkennes. Math. 17. these kynd of spyrites be not cast out, but wyth fastynge, and prayeing

yng. Like wyse Eph.6. whether we speak of patience in aduersite, or temperancy in felicite, bothe these workes commaunded of God. And it is lawfull for euery man to chose for hym selfe such exercises as best be conuenient to hys owne age and condition of hys bodye. Therefore Paule sayth.1.Cor.9. I chaste my bodye, and brynge it into seruytude, to thys ende, that intemperancie letted not the holy gooste, withdrawed not hys mynde from prayer, made hym not vnapt to studie, and to the vocation he was apoynted vnto. This is thend, why we should do these workes, not to merit oure reconciliation for synne, but to labour againste the deuill, the worlde, synne, and the fleshe wyth the holye gooste, to preserue oure selfes in the fauour of God. Temperancie is in general commended vnto al menne, and al times, howbe it not one maner of exercise, in this vertewe, canne bee appoynted for all men, but euery man, may chose for hym selfe, what exercise he listeth, and is most conueniente, for hys dyscase. Suche as be passed in age, and with cares of thys worlde: hathe loste the strength of theyr bodyes, nedeth not so greate abstinence from meates, and drynkes: as these that be yonge, and in the myddes of theyr strengthe. As we maye se, in one manne Dauyd, that neded more exercyses before he was put into Exile, then after.

When scarse could the bones, beare about the weake bodye, that was far broken, wyth the troubles, and care of thys worlde. Health is the greate gyfte of God [illegible] Deuter, 28. and fayryst bewty of man or [illegible]an Arist. lib. Rhethori. therfore it must not [illegible]arte, nether wyth ouer muche abstynence [illegible]ether with dyssolute

lyuyng, woulde to God people would folow the scrypture in this mortification, then the worlde woulde amende doutles, but there is nowe nothynge, but a carnall lybertye of the gospell, whiche hyndereth muche the glorye of God.

The payne of suche as violate this commaundemente, and doeth anye vyle worke with out necessitie, is wrytten Num. 15. that he shoulde be stonyd to deathe.

Thus I haue rudely opened the fyrst table of the ten wordes that conteyneth. iiii. commaundementes. The whiche deuision doothe Joseph. antiq. lib. 6. cap. 3. Origen. Homil. in Exod. 8, Ambros in 6. cap. Epist. ad Ephe. August. lib. 3. ad Bonefac. aproue. In his Quest. in Exod quest. 71. he Numbryth but .3. in the fyrst, and 7. in the nexte table, by reason of a certayne Allegorie. And nim doothe the Master of the Sentence folowe lib. 3. Distinct. 40. Howe be it, the fyrste Diuision is trew, as the Text in Exod. 20. is playne. Where as the Tenthe commaundemente. Thou shalte not couet, is but one commaundemente, as I haue dylygentlye searched, all the edicyons that we haue in the Hebrew tonge: With one puncte, peryode, and sentence he concludeth the hole tenthe commaundemente, whiche manye men deuyd into two. Thou shalte not couet thy Neyghbours house, that is one with them. Thou shalte not couet thy neyghbours wyfe, is an other. But the texte declarethe manyfestlye, that it is but one, for all is comprehended with in one and vnder one sentence. In Deut. cap. 5. ter-

tayne

tayne later edicions maketh diuision of the text, but that is nothing to the purpose. There Moses repeteth the wordes vnto them that knewe before the diuision of the tables. Farther the printers therin foloweth the mynde of one Maymon an Ebrew, and not the oxygynall in Exod.cap.20. Farther in the oldest edicion, and prynt that I haue sene (as farre as I knowe there is none elder, if there bee, it is but one) the teth cõmaundement in Deut. is not deuyded ỹ which sedicion Aenis gaue vnto vs Anno.1494. Farther Onkelos the Caldeye interpretoure in Deut. maketh but one commaundemente of the Tenth. I wounder that some whiche, be not ignorannt of the tonges, folowe not the trueth of the texte: but maketh the commaundemente that forbiddeth ymages: a precept ceremoniall. So I might say, this were also Ceremonial. Thou shalt haue no strange Goddes before my face. For all the cõmaundementes be of one vertew, and strength. If the one may be in effect Ceremonyall, so may the other, but these opinions I passe ouer at this tyme.

The second table.
Caput. viii.

HOnor thy father and mother, that thou mayst haue longe lyfe in the lande that the lorde, thy God shall geue vnto the.

AS in the first Table are comprehended al the workes, that appertain vnto such religion, & honor, as belongeth only vnto god

as in the fyrste precept, knowledge, feare, fayth, and loue of god. In the seconde is forbyd all external Idolatrie. In the third External profession of Goddes name, his worde, and his workes as by prayer, thankes geuynge, preachynge, and confessinge his trewthe before the worlde. In the fourthe: howe we shoulde Honour him with publyke Sacramentes, and ceremonies in the churche. So in this seconde table, is comprehended all suche workes as appertayne vnto god, & man. And in this table is prescrybed howe, and by what meanes, one man may lyue with an other in peace and vnite, in this Ciuile lyfe, during the tyme, of this mortall bodye, vpon the Erthe.

Many Noble wyttis hathe applyed greate dylygence, and studye, to prescrybe suche lawes as myghte best, and moste commodiously gouerne and kepe the people, in a politike felycite. To liue quietlye, prosperously, and wealthelye. As Lygurcus the Lacedemonians, Solon, Plato, Aristotell, the Grekes. Numa Pomp. Cicero, and other, the Romaines. Amongest Christianes, Constant. Justin. and other. Those men hathe donne somwhat, to assotiat people in Cities, and Realmes by wysdome, to kepe them in an honest order with vertuous lawes, and to remoue thoccasion of vyce, and disorde by iustice.

How be it none of them all, nor al they together, hathe not prescribed so perfyt, and absolute a forme of a polityke wealthe, as almyghtye God hathe donne vnto his people in this Seconde table, and fyr rules. Nether so equally ponndered the diuersyte of fynne, and transgression of iustyce as this lawe doothe. Nor so indifferentlye

ly prescribeth correction and punyshement accordyng to the grauite and greatnis of the fault but is to cruell in the lesse offence, and to mercyfull in the greater. As ye may se the iniuries of theft punyshyd, and blasphemie of God, with adultery vnpunyshyd

After that he had gatheryd together this people into one company and multitude, browght them out of Egypt, and apoyntyd them a lond and cites, where they shuld lyue, as membres of one commune wealthe. He prescribyd vnto them, certayne lawes, without the whiche, no commune wealthe, can lōg indure. For it is no lesse maystrie to kepe a Royalme in wealthe, frō the dangers to cum: thē to wynne it frō aduersite, whē aduersite is presēt. The first law, to preserue a cōmune wealth is, that the people therof, knowe how to reuerence, and honour God a right who is the presidēt, ād the defender of all cites, ād realmes. If he be neglectid, ther folowyth doutles a ruine, ād chāge of the cōmune wealthe. Thus saw all those that wrot lawes for the preseruacīō there of not only Moses, ād christen writters, but also the Ethnykes. Arist. li. 7, polit. ca. 8. Where as he Nūbryth theworkes to be dōne in the cite. Quintū, inquit, acprimū circa aram diuinam, cultus quod sacrificium vocant that is to say, the fyrste and principall worke, is religion at the aulter of God, whiche men cal sacrifyce. They knew, that nō cite, nor Realme could contynew long in wealthe, except they had the fauour of God thowghe they coulde not tell, how to honor him a ryght. We like wyse know the same, the fauor of God, fyrst and chefely to preserue the commune wealthe Psal

177. Deut. 31. and be assured by hys worde howe we may honor hym, to laye as it is taughte vs, in the fyrste table, and foure fyrste preceptes.

The seconde lawe Necessarye for euery commune wealthe is, that the people amonge themselues lyue in peace, and concorde wyth out discorde, and dissencyon. As Sallust. sayeth, Litle thynges by concorde incresseth, and greats thynges by discorde decreseth. That sawe the porr shepard Melibeus in Virg. When he sayd:

En quo discordia ciues perduxit miseros?

that is to say, lo, whether (or into what miseris) hathe discord brought the wretched citizens. Not onlye Rome, & other moste noble commune wealthes, lost theyr libertes, and thē seites by discord, but also the commune wealthe of the Israelites as ye may rede. 3 Re. 12. howe of one kingdom, was made two for the discord, that god suffred to be among them selfes for the idolatrye of king Salomon. 3. Re. 11. where as ye haue an example that no cōmune wealth, can indure wher as the preceptes of ỹ fyrst table be neglectyd. Almyghty God therfore, after that he hath taught the people, what is to bee don towardes him in the fyrste table: he sheweth in the Seconde table, what we should do one to ỹ other of vs, that peace, and concord myght be amonges vs. Whiche can not bee, where as one knoweth not, what reuerence, and honour should be don to the other. For where as all men wilbe lyke, there is nether wealthe, nor vertewe: but contencyon, and hatred, whiche is the mater, and ground, of all calamites, and myschief. The law of God therfore, in the fyrst front of thys Second table, dothe appoynte, and institute a certayne Imperie, and

domi-

dominion, to be had amonge his people that one person might be knowen from the other.

Commaundeth obedyence vnto the superioure powers, Saying: Magnifye or reuerence thy father, and mother. Yf this order be kepte, there is a rewarde appoynted for the obseruation therof, as the text sayeth: thou shalt lyue longe vpon the earthe. After that people of a commune wealthe, knowe, eche of them their dewties: it is necessarye, there folowe a lawe to mayntayne them in peace, and vnite. Therfore foloweth it, in the table. Thou shalte not kylle, whiche precept is, a munition, and defence of the peace. Howe be it because there foloweth alteracyon, and change in euery commune wealthe, by reason of deathe, and the persones present cannot lyue for euer: the lawe maker for the commune wealthe, must prouyde, howe the places of those that die, may be agayne furnyshed, that with the departure, of one, may folow the successe of an other, wherfore God putteth the fyrst canon, that defendeth mariage wherby is preserued this commune wealth and as godly contynue as it beganne, the whiche lawe is not onely necessarye for the preseruation of the commune wealthe to come: but also to preserue the state present, in peace, & tranquilite. For neuer was there greater occasion of dyscorde, & bate, betwene cõmune wealth, & cõmune wealth, prince, and prince, priuate persones, and priuate persones: then for thabuse & violatinge of mariage, & cõmitting fornication, with suche lyke vyces as it is to be sene by Dina. Gen. 34. by Thamar. 2. Reg. 13. by the prieste wyfe abused of the Beniamites Judicum. 9. 20. rede the place. For the rapt of Helena Troie perished. For ỹ oppref

sing of Lucrece at Rome & other. Then as there be lawes to preserue the persones selfe of the commune wealth so must there be lawes to preserue suche goods as appertayne vnto the membres of the commune wealthe, that one do no wronges vnto the other but euery mā be contēt with hys owne condicion & propre goods and not to vsurpe auctorite ouer hys neighbours. Therfore ỹ Eight law is conserning the defence of propre and priuate Goods. Thou shalt do no thefte. How be it, seyng we are fraile and so ile that many tymes, we traunsgresse, somme, or all these lawes that preserueth the commune wealthe it is necessarye to fynd and prepare some remedye to haue the transgressour punished & the person ỹ is hurt and offended restored vnto his right, therfore is there thys clause & rule in the lawe. Thou shalt geue no false testimonie against thy neighboure: which is the Ninthe commaundemente, & bindeth as well the superiour powers to se equyte and iustice with out respect of persones as the cause requireth obserued, as such shall be testymonies in a doutful matter to say as they know trewly. And likewyse that in bying and sellyng and in all other contractes mē vse no fraude to gyte theyr goods. These lawes now I wil opē in order as they stande plainelye & symply as I cann:: to the vnderstandyng of the texte: As for them, I wyll speake of seuerally, these be the fōtayns and originall of all politicke lawes. The fyrst lawe that stablysheth the auctorite of ỹ superiour powers beginneth with the name of the father and mother. For after and next vnto god we owe most reuerēce vnto thē, of whō we haue receaued this naturall lyfe by the helpe of God,

and

and they likewise hathe susteined the paines of our educacion and bringing vp, thē vnder the name of the parentes is cōcluded all other persones to whō we owe our obedience and loue. As the countrey where we were borne or where we haue oure liuynge that we be trew and faythfull vnto it, Garnysche it what we maye and inryche it with al godly knowledge, artes and other commodities, not to hurt it but to dye for it as iustice shall requyre. Thē the Prince, or magistrate that hathe the defence of the coūtre and the people of the same cōmitted vnto his charge. Tutors appoynted for youth, suche as teacheth any craft or handy meanes to liue by. The doctors & teachers in the ministerie of the churche whō the scripture calleth the father of the people. 1. Cor. 4, Then suche as be by nature and parentage our kynsfolke, also all that be oure elders vnto whom we owe obedyence. These be the persons that be vnderstande by the father and the mother. The text sayeth that I shoulde honor thē, the which word in ẏ Hebrew hath a greater energie and strength thē one worde in latyne or Englysche can expresse (Cabad) sygnifeth to set muche by, to haue in estimation, to preferre and extoll: and requireth these affeccions in the harte, and not onely externall reuerence as be fayre wordes, outwarde gestures with out the loue of the harte. To obey them in all thynges honest agreynge with the lawe of God, not contemne them, neglecte them, hate them, or be vnkinde to them. To helpe them as we be able yf necessite requyre. To put oure lyues for them and to pay them their dew. Ro. 13. and that without murmure and grudge. For all those that I haue rehersed be as our fa-

thers

thers, and as it were a seconde God appoynted for vs vpō the erthe. Therfore yt thou wylt haue a very trew ymage to expresse god omnipotēt thy sole god & maker, vnto thy reason and externall sensles: set those superioure powers before thy ne Iye, whiche hathe or dooth trauel for thy wealth and commodyte, thy father and mother as is before sayde. The prince and kynge how to kepe the in thyn owne countre in wealthe and felycitye, that thou be not made prysoner nor bonde man to a straunge nation, thy contraries, & thy mortall Ennemyes. The lande it selfe bryngeth the frute & all thinges necessarie for thy lyfe the whyche thy fathers wan with theyr bloude, and maynteyned with theyr body and goodes. Thy preacher telleth the well of God and all hys studye is to bryng the to eternall felicite vnto those thou owest of dewtie a filial reuerence & honour. To thy father Exo. 20. Deu. 5. Prouer. 10. Ephe. 6. Eccle. 3. To thy Prynce and lawfull Magistrate, Iosu. 1. Rom. 13. Ephe. 6. Tit. 3. Heb. 13. 1. Pet. 2. To thy Eldres, Leuit. 19. 1. Timo. 5. The whyche was obserued also among the gentilles as Iuuenal the Poete sayeth, thought it that a faut worthy deathe yf the yonger honoured not the elder. As for the defence of the countrey it was and is of all natural men that there nedeth, no testimony nor Example Moses, Deu. 20. The prophane wryters as Horace thus:

Dulce et decorum pro patria mori.

That is to say, it is swete, and decent to dye for the contrey. The Lacedemō that were slayne in Termin, had this Epitaphe on theyr graues.

Hospes die Sparte nos te hic vidisse iacentes.
Dum patrie sanctis legibus obsequimur.

Thou

Thou stranger say that thou sawist vs here dead whiles we obeyed the holy lawes of oure countrey. As for our honour & reuerence to suche as teache vs the worde of God, it is shewed, and also the Examples of the Corynthians, and lyke wyse of the Galathians that were so prompte to obey Paule before they were seduced that they woulde haue plucked out theyr awne Iyes to haue donne Paule honour Galat. Valerius Maximus libro. 2. Capit. 1. Howe in Rome the elders were alwayes taken as fathers of the yonger and that no youthe should sit at any fest, tyl their elders had place, they should be the last that sate and the first that ryse from the table. Euery man shoulde reuerēce and honour these superiour powers not for feare, but for loue. And cōsider that God begynneth not this seconde table with the dominion and imperie of the father in vayne or with out cause. But meanethe that we should none otherwyse loue the superiour power of the earthe and be affeccionated vnto them then vnto oure naturall parentes and obey thē in all thinges that is consonaunt or not agaynste the lawe of God, lyke wyse the superiour powers should be none otherwyse affected with loue towardes their subiectes then the father is agaynste the sonne. Consyder the worke and ordinaunce of God in this superiorite and dominion that preserueth the good, punysheth the yle, auaunsithe vertew, and oppressethe vice, to the preseruation and wealthe of the Republick. Thyne office is to cōsyder in what place the superiour is set, and how the deuyll trauayleth with out ceassinge to trouble the tranquillite, peace, and good order of euery commune wealth, by sedicion, traisō, warre

and

and lasciuous, and dissolut maner of liuing. Fa-
ther he laboreth continually to subuert the pun-
ce and gouernour therof, to bring him from ver
tew to vice, that they may boothe wyth vngod-
ly lawes, and ile example peruert the people, and
bring them from God. As thou mayste se by Da
uyd and Saule two vertues and godlye kynges
at the beginning of theyr raygne. Saul he vtter-
ly loost in this worlde, and in the worlde to come.
He so intricated & wrappid Dauid in the snares
of synne, that scarse coulde he synde his coloure
and returne to grace. Marke howe he did dare,
and blynde Salomon the wyseste that euer raig-
ned and broughte hym to idolatrye. Remembre
that they that rule be men & hath likewyse their
infirmites and wyth out a syngulere grace can
not gouern well. As Salomon sayeth: vt oculus
videat, & auris audiat, Deus facit vtrumq;, that
is to say, that the Eye se, and the Eare heare, god
geueth bothe. The meaning of the which texte is
that if the Magistrat haue good counsell and se
what is beste for the commune wealthe, and the
people obey it, it be the workes of god, no huma
ne sapience, diligence, and industrye is sufficient
for this vocacion. Therfore Paule sayth. 2. cor. 3.
ours abilite and sufficiencie is of god, when we
haue considered the malice of the deuell againste
such as rule in the worlde & likewyse the rulers
proper infirmites, then let vs consider likewise
our owne sinnes, and naughty life for the punish
ment where of God geueth many tymes cruell,
& vngodly gouerners: Job. 35. as he geueth good
wyse, and louynge prynces, to suche as feare his
name. 2. Parali. 9. Yf they happen to fall from
god & folowe vice, it is not thy dewty strayghte

way

way to calūniat, speake, moue sedicion, cast of obedience, loue, and feare ꝑ thou owest vnto them but pray for them: studie what thou canst to call them againe to god, be prone to forgete & remitte the offence, remembre Dauid and Sal, that fell & yet returned, dissemble at suche fautes as be curable lest the publyke peace be troubled. Remembre though he bee naught that ruleth, the place & office that he is in, is the order and worke of god so if thou put difference betwene the office it selfe whiche is good, and the officer that is euell, it shal kepe the in a feare ꝑ thou reuerence a good and godlye gouernaunce in an yll gouerner.

As Paule loued the polycie and lawes of Rome and neuer taught sedicion, though the hated Caligula, & Nero themperours that occupyed the imperye and dominion. Beware therfore of contumacie and disobedience agaynst the superioure powers, obeye them in all thynges where they commaund the nothing agaynste Goddes lawes So commaundeth Paule Ephesi. 6. for they are apoynted vnto that place of gouernaunce to bee Goddes Vycars, to execute hys lawe, hys wyll, his pleasure, to bryng menne to god, and not to cary men from god, for incase they instigat theyr subiectes to the transgression of goddes lawes, we must obey neyther them nether theyr lawes, they be not then oure fathers but rather straungers that would draw vs from the obedience of God whiche is oure verye father. It is not decent that their auctoryte shoulde bee aboue, and Godds auctoryty vnder. For as mannes auctorite dependeth of Goddes, so should it bring me and lede men to God. Where as they commaūde nothyng agaynst Gods law: thou hast herd before

for what reuerence thou owest vnto the. A thing more vnnaturall is there not, then to se the sonne dishonor the father, the subiecte hys superior. As we lerne not only by the scriptur but also by the examples, of all other bestes of the erth, and fowles of the ayre except a few. Therfore the booke of Job sendeth vs vnto them to lerne wisdō cap. 12. So dothe Plyn. lib. 8. capit. 27. Nat. hist. shew what wysdome the bestes of the erth hathe taughte manne. Be not as the vipere that gnaweth out the bely of her damme, and seketh her owne lyfe, with her dammes deathe. Folowe the nature of the Cicone that in her youth norisheth the olde dayes of her parentes Plin. li. 10. cap. 23. Nat. Hist. thus thou art bound to do. If thou do it, thou shalte haue thy rewarde whiche is to lyue longe vpon the erth. Exod. 20. Deut. 5. If thou do it not: be assured that God wil punische it, thoughe man do not Deut. 17. Exod. 21. Prouerb. 15. Roma. 13. Rede the. 35. chapiter of Hier. the prophet, and marke how God punyshed the childzen of Israell for disobedience, and rewarded the Rechabites for obedience of their fathers wyll.

Now it is necessarye to know the superiors deutye. First the fathers to the sonne, then of others that bare rule in the world.

The fathers office is to teach and bryng vp theyr chyldren in the knowlege and discipline of God to know hym aryghte, and kepe the from wantonnes and vngodly lyfe. Ephe. 6. Deut. 6. Exod. 21. not to prouoke them to ire, but gently wynne them to vertewe and loue with oute seuerite and rigure if fayre meanes can auayle

If not, to vse rod and the punyshement as he seyth

seyth the cause requyre and not to bee remisse, and negligent in correctynge hys chyldes faute, nother to wynke at hys ile doynges Proverb. 13 23.10. Eccle.30. rede the place. But alas howe can thys be donne, where as the Parentes thē selfes, can scarse repet by harte the Articles of the faythe, the pater noster, and ten commaundementes. Howe can those miserable persones, teach theyr chyldren the meaning of theyr beleefe, the vertewe of prayer, the daunger of synne, or ryght vse of the sacramentes. This the worlde, oweth, vnto the Holie churche, that is extolled in to the hygher heauens, that hath robbyd people not only of the scripture in a knowen tong but also preferred vnto the cure of soules, suche as synge solle, ka, and can do nothyng lesse, then the thynge that apertayneth to theyr office. Nowe what the prynce & Maiestrate shoulde be: what their office is towardes theyr subiectes, what is theyr reward if they gouerne well: and what theyr paine if they do the contrary, it shal appere by the scrypture.

What the kyng should be, it is wrytten Deu 17. and likewise what thinges they should do, or not do. If thou wilt sayth God vnto the Israelites haue a kyng, thou shalte take hym that I chose in the middes of thy brothers (vnderstād that now all kynges, bee they good, or bad or put in theyr auctorite by god) thou canst make no straunger kyng ouer the. In these wordes is declared, that whosoeuer wyll gouerne a commune wealthe aright, must loue it, and the membres therof, as the father his children. As Xenophon sayeth, a good prynce, differeth nothynge, from a good father. Arist. lib. Politicorum. 5. ca.

9. sheweth many condicions that ar necessarelie
required in hym, that shoulde be preferred to the
gouernaunce of a commune wealthe. The fyrste
is, that he loue it, and the state thereof. Thus
required like wyse Christe in Peter, when he
commended the people vnto his charge. Saying:
Peter louyst thou me: yea lorde sayd he, and that
thou knowest, then Peter fede my shepe Jo. 21.
He shall not profyte in the regement of the Ciui
le wealthe, nor ecclesiastic all, without a singu-
ler loue vnto the preseruation therof. The kyng
there, is forbydden to multiplye horses, and to
cary the people agayne into Egypt: not that the
king should haue no horses, or permite none of
his subiectes, yf occasion required, to trauel into
Egipt, but that he should not glory in his owne
strength, and cause the people to truste in the
mighte, and power of the fleshe, as thoughe by
man, their commune wealth might be preserued
of their Ennemies, so ouercome in tyme of war,
as Pharao, and the Egyptians dyd. Farther it
is forbydden the kynge, to haue manye wyfes.
And the cause is, leste they shoulde with drawe
hys hart from god. Nether should the kyng, mul
tiplye for hymselfe, greate abundaunce of golde,
and syluer. But thus the king must do, when he
raygneth in hys kingdome, cause an Exam-
pler of Deu. be written out, and that boke shuld
be with him, and he to rede therein al the daies
of hys lyfe and lerne to feare the lord, his God,
and to obserue all the preceptes thereof, and la-
wes, to do them Farther hys hart should not be
lyfte vp, aboue hys brothers and should not de-
clyne from the preceptes of the booke, nether to
the left hande, nether to the right, that he maye

prolong his dayes, in his raygne, he and his chil dren in the myddes of Israel Deut.17. The first ture & charge, of the magestrate or prince muste be, to se theyr subiectes instructed in the fyrst ta ble, and the preceptes therof. Whiche can not be except they appoynt lerned, and conuenient mi nisters in the churche, that teach none other doc trine, then the Holy bible conteyneth. Conser nyng theyr office in Ciuile gouernaunce, it is described Psal.100. to lyue wel hym selfe and to obserue mercy and iustice, to punyshe vyce, and to extoll vertewe, rede that psalme, there shalt thou se a prynces office, his life, and familie de scribed. Howe he shoulde lyue after the word of God, gouerne his people there by, what seruaun tes he should haue in his court, and what perso nes should be banyshed out of the court, to vse ỹ industrye of such as be good, in publick, and pri uate busines, as it is in the.9. verse. It may hap pen a prynce to haue ile seruauntes, extortiners, pollers, pyllers, oppressours of the poore, nor com modious for hys maiestie, nor for the people of hys realme. Suche as lyue in ilnes, blaspheme God, and can do none other thyng then de youre, the bread of the poore, those Dauyd sayeth in the Eight verse, he wyll banyshe out of hys courte.

In the mynthe, and laste verse, he saythe, he wyll not only eyd hys court, of suche ile persones, but also dayly geue dilgence, to purge, and clense al hys realme of such ile doers. The princes that hathe this studye to mayntayne the glorie of God, and to preserue iustyce, and equite, if by infirmites they fal somtimes: must be borne withall, and theyr faultes other hyde, or hea

led. As it is to be sene in Salomon, and Dauid. If theyr offence be hurtful, and slaunderous to the worde of god, and pernicious to the commune wealth, the preacher of Gods worde, must not dissemble to correct it, by the worde, of God, playnly without coloure, or circumiloquucion as Nathan dyd Dauid, Elias Achab. John Herod. For that, that is spoken to all men, is as though it were spoken, to no manne. So doth paule teache. The princes ar called reges, a regē do, that is to say. They are called kinges which name commith of a verbe that signifieth to gouerne, they must lead the people, and them selfes by the law, and not agaynste the lawe. To bee ministers of the lawe, and not masters ouer the lawe. Cato sayeth wel therin, obey the law, that thou madyst thy selfe. It should not offende the Magistrates to be reprehended by the preacher of the lawe of God, but rather take it in good parte, and thanke God that he hath one, to admonyche hym of ile in tyme. Remembryng the wordes Eccle. 10. capi. Rex hodie, et cras morietur, that is to saye, to day a kyng, and to morow shall dye. All the estates of the worlde in theyr honour, shoulde remembre the wordes written, Gene. 2. Formauit Dominus deus hominem, lutū de terra, that is to say, the lord god made mā clay of the erthe. Which wordes should admonyche al men of theyr condicion & originall. Quid igitur superbis cinis et lutum, Eccl. 10. that is it say, why art thou proude, asshis, and clay. Thus shoulde all other remembre that boste so theyr nobilite, and thynche there bee no men, but they. In tyme paste, menne were acompted noble for vertewe, and iustyce, suche as hadde doune

some

some noble act, ether in peace, in gouernynge the commune wealthe, or in warre, for the defence of his countrey, and the heades therof. They were borne no gentylemen, but made gentle men, for theyr noble, and vertewes actes. The nobilyte nowe adayes is degenerat. It applyeth no studye to folowe the wysedome, lernynge, and vertewes of their predecessours, but thynketh it Inoughe to haue the name, withoute effecte. Their wysedome, and lernynge once ruled other: now they contemne lernynge, and scarse can vnderstande a lerned man, when ye talketh of wysedome, and lernynge. Traianus the Emperour sayd vnto the capitayne of his Horsemen, when he gaue him a swerd. Vse this swerde for me, yf I commaunde the thynges: that be ryghte, yf not, vse it agaynste me. There shoulde no vyce be excused, nether defended vnder the pretence, and cloke of Goddes workes, nether for the dygnyte of any place, manyfest iniuries, and wyckednes permytted to raygne: but the worde of God, shoulde alwayes without respecte of persones, stande in his ful strengthe, & power, whose office is, to teache the ignoraunte, rebuke the transgressours, chastine the intractable, and to institute man in all kynde of vertew. 2. Tim. 3. They shoulde remembre, that kyngdomes be altered, and chaunged because of synne Job. 35. and that God remoued lykewyse princes frō their dygnites, by reason of synne, as it is to be seene by Saule the fyrst kynge among christiane people. 1. Reg. cap. 16. all kynges and commune wealthes of christianite, were instituted specially, to preserue the ministerie of the churche, and

the estimacio of goddes word, that people might know, and liue accoꝛding to it, and as it teachith to decline all iniust warres, and battelles, to defēd them selfes, their realmes, and all other, that be persequutid foꝛ iustice, as Abꝛahā did his Neghbours, and Loth, is newew, Gen. 14. to pꝛomote peace, and make concoꝛd, that they may be, the chyldꝛen of God. Mat. 5. No chꝛistiane man will take me here as thowghe I extenuatid the Pꝛincely honoꝛ of kynges, and other Magistrates, commendyd vnto vs by God: Whom I honoꝛ, reuerence, lone, and know by the scripture what I owe vnto them, to say, boothe goodes, and lyfe Rom. 13. Ephe. 6. farther what mannes lawes geueth Cod. lib. 11. Tit. 74. 75. I woulde all men choulde obserue, The subiectes of euery Cuuile wealthe, muste beare the charges, and burdon that is necessarie foꝛ the pꝛeseruation therof, and must not refuse to paye trybute, vnto the superioure powers, vnder the pꝛetence of a chꝛystiane lybertye, but pay it with out grudge what so euer lawfullye, and of dewtye, is demaunded. Remembꝛynge, the lybertye that Chꝛiste hathe geuen vs, is delyueraunce from synne, from deathe eternall, the Hoꝛrour of hell, and to reStoꝛe vs to euerlastynge lyfe, and not to deliuer vs from the obedyence of pꝛynces, in suche ciuyle cases, Math. 22. Luke. 20. Ro. 13. geue the thynge to Cesar, that is dew to Cesar, and to God the thinge dewe to God. Chꝛiste putteth dꝛfference betwene those two great loꝛdes God, and the ciuyle Magistrate, that people choulde beware, they geue not the thynge that is dew to one, vnto the other. But this oꝛder is chaūged, foꝛ wher God commaundeth to geue trybute, and other,

exactions

exactions, helpes, or subsydes vnto Cesar: the people are made so blynde by the falsehed of Antechristes ministres, that they wyll rather geue a golde crowne, to the byldinge of an Abbay, foũdation of a chantrie, or for a Masse of Requiem, then one syluer peny for the defence of their commune wealthe. And the thinge that is dewe to God, they geue vnto Cesar, or the Ciuyle Magistrate, to saye their beleue, and knowledge of god, this is only dew vnto God, and his worde, and not to kyng, nor Emperour, or anye other Magistrate. Thus is to change goddes institution. We se daylye, how the Princes of the worlde persecute the gospell and the gospellike vse of the sacramentes, we peruert therfore Goddes lawe: whiche commaundeth to geue trybute to Princes of the commune wealthe for the preseruatyon therof, and in maters of relygion, to geue our selfes boothe bodye, and soule, vnto God and lerne not onely by the scripture to loue the superioure powers, Goddes ordinaunce, but also consyder other examples, where as he shall se obedyence, and loue of the subiectes to theyr prynce: to be the strengthe of theyr realme.

Scipio was demaunded when he came in warfare, into Affrica, howe he durste to enter so stronge, and mightie a realme. He sayde, the obedience of his souldiers. For they were so obedient, that yf he bad anye of them, fall from the toppe of a stiple into the water, they woulde not haue dysobeyed him. We the order, and concorde amonges the bestes in the Ayre, as longe as their kynge lyueth amonge the cranes, Plinius lybro. 10. capit. 23. Natue. Hist. and the lytle Bees, Virgilius Georgicorum. 4. lib. Nowe yf they go

uerne not the people well, whiche be their bro-thers, they maye reade theyr awne dammacy-on Ecclesiastes. 9.10. Ezechiel. 19. Hierem. 39. 42. and lykewyse the yze of god, that they harke-ned not, to the voyce of the preacher, Deut. 17. It is therfore the office of euery Magystrate, to lerne howe to raygne ouer the people by the law of God, & to desyre wysedome of hym, to knowe and folowe the thynges, that appertayne to the ministration of the cõmune wealthe. For of him alone commeth all wysedome, Iac. 1. Psalm. 127. Thus knew the godly rules, and were fortunate in theyr gouernaunce. 2. Re. 6. 7 3. Re. 3. yf the Magistrate woulde reade euery mornyng, before he intreate any mater for the commune wealthe, the. 101. Psalme it shoulde led him to a synguler wysedom, and meruelous dexterite in iudgment. The people shoulde dayly praye for their Magi-strates, for of thẽ dependeth the peace and tran-quyllyte of the commune wealth. 1. Tim. 2. Psal. 20. 21. It is a great iniquite for people to neglect their office herin. There be prope Psalmes wri-ten, by the Prophet Dauid, that appertayne vn-to this purpose At the creation coronatiõ, or in-auguration of the magistrate: Psa. 110. wher the people made supplication, at the coronacion of kynge Salo. 1. Par. 28. 29. for a prosperous go-uernaunce of the cõmune wealthe, when the Ma gistrate shall take any batell, or war in hande, Psal. 20. when God geueth victory. 21. and so for all other necessaries that they maye defende the orphalynges, and power wydowes with al other oppressed wrõgfully. For the palace of a prynce, or Magistrate, shoulde be the refuge, & Sanctua rie of ỹ poore, where as they might offre bolde-

lye,

lye, as before God, their greues, and oppressions so it appereth in the prayer of the people, for king Salomon, Psal.101. Saying: Da Deus Regi iudicia tua, that is to say: Gyue o God, thy iudgementes, vnto the kynge. For no Magistrate can gouerne, with out some forme of iudgement, and certayne lawes. But beeause all iudicialles, and decrees, statutes, and lawes, made by man, doethe many tymes fayle, ether for their awne proper imperfection, ether by the persyall, and corrupte ministration of the iudge: the people desyered God, to gyue their kyng, his iudgementes, whiche are wrytten in his lawes, and those the magistrate must obserue, Deu.1, 10. and 16, as Moses dyd Exo.18. Leuit.24. Nu.15. Iosua Iof.1. by the whiche wordes we knowe that all godly lawes, shoulde be asked, and soughte out of the scripture.

The some and conclusion of this.5. precept, and of all that I haue spoken in it, is: that suche as the Lorde hathe appoynted in the Earthe ouer vs to rule: those we must reuerence, honoure, and obey, with all feare, and loue, and that we derogat nothinge of their dignite, with contẽpte contumacion, or vnkyndnes. For seynge God woulde his ordinance that he hath instituted, to be inuiolated: it is ours office to obserue the degrees, and order of preeminence, as he hathe instituted.

Caput. ix.

The syxte Commaundemente.

Thou shalt not kyll.

I sayde before, that concorde, and peace, beste preserued alwayes the commune wealth, which dependeth of the loue of God and oure neighbours Therfore doeth god immediatly after the institution of the commune wealthe and ciuyle assemblance of his people, before set in order, and euery man appoynted to a certayne place, and vocation, the one to be the father, the other the Sonne, the one to be Master, the other seruaunte, the one to be a disciple, the other an instructor, the one to be the yonger and the other the elder: and eche of these knoweth by the precepte and commaundement afore, what his office is, and howe he shoulde lyue in his vocatiō: in this precepte he remoueth thoccation of discorde, and debate, that might happen betweene the membres of this commune wealthe, by reason of murder, and mannes slaughter. Therfore forbydden he all iniuries, violence, force, and other vncharitable meanes where with all we myghte hurte oure neyghbours bodye. And lykewyse requyreth that in case we can do anye thynge for the helpe of our Neyghbour, we dylygentlye applye our seruyce in his vse, and to procure the thynges that appertayne vnto hys tranquilyte, to saue him from aduersities, and to geue hym our helpynge hande when his troubles shall requyre. Seynge there is nothynge more to deare to man, then his bodye, and lyfe, as the lawe of nature teacheth, God by thys lawe defendeth it agaynste the deuyll and denilyche wyllfull hatred of man, that some time is so caryed awaye with affections of the fleshe, that he honoureth not this precepte, but contemneth the ymage of God in hys neyghbour e,

boure, hateth his awne flesche and executeth a bestly rage, and tyranny in his brothers bodye: more lyke a furious lyon, and mad dogge, then a reasonable creature, not onely to the destruction of hym that is kylled but to the losse, and perdicion of his awne body and soule for euer: if herepent not. God in this commaundemente forbydeth not onely the murder donne with the hande but also the murder of the harte, and of the tōg: Math 5.1. Joan. 3. in the murder of the hande is forbydden all priuate reuenchynge betwene priuate persones that wylbe iudges in their awne causes. Whiche begynne with blowes, then foloweth hurtynge of some membre of the body, or clene destruction of it, at the laste murder of the hole bodye. Somme kyll with the swerd, somme with poyson, somme with inchauntementes, somme Dyssemble as thoughe they playde, and so in bourding puttythe him out of the waye that he hatythe. Somme kyll not them selfe nor wyll not beseene to breche the peace but shut theyr boltes by other men and wounde and kyll him that is an hundryth mile from him. These the lawes punysche with death, Gen. 9. Math. 26. lyke wyse the lawes of men, Just. lib 4. tit. 18.

Suche as procure and searche the death of man priuelye the lawe punyshethe more cruellie. Not with the swerde, nether fyre, or any other solemne maner of death, but he shoulde be inclosed in a tronke with a dogge, a cocke, a snake, and a nape and so be cast into water, and dye amongest these figures bestes.

Thole yet lesse offende, then suche as conspire the deathe of any prynce, or gouerner of the

commune

commune wealthe. Or by treson intende the destruction of the commune wealthe or anye man that gouerneth therin. Those haue theyr payne of deathe appoynted, lege Julia. Inst. lib. 4. ti. 18. De publicis iudiciis. So hathe the lawe respect of the persones and wyll know who is kylled, a priuat person, or gouerner, a man, or a woman: one of his awne blud, or a straunger, that þ paine maye be accordynge. In the ministration wherof the Magistrate, or Prynce shoulde alwayes obserue iustyce, as well againste one man, as the other with oute respecte of persones. Remembrynge that it appertayneth nothynge vnto their office, to saue, or damne, to geue one a charter of lyfe, and put an other that hath done the lyke offence to deathe.

The Magistrate is but a minister of the lawe, and is bounde for the lawes sake to sufre him to lyue, that transgresseth not the lawe, so is he bounde, to put him to deathe, that hathe offended the lawe. So God commaundeth. Deut. 19. that the iudge shall haue no mercy vpon the offender, and sheweth thre causes why. The one that he shoulde take the yle out of þ commune wealthe. The other is a prompte of godes grace for his so doynge.

The thirde is, that other might feare to do the same, we haue examples therof in the Capitains y were hãged against the sunne. Nu. 25. and of Marie the Emperoure Moses Syster that when she was a leper was compelled to obey the lawe as well as the poorest of the congregation, Num. 21.

It is yle donne therfore of prynces, and Magistrates to geue charters, and priueleges to saue

such, as by the lawe should dye. And a shrode example for other, that thinke when nede is, I shall haue frendes lykewyse to begge my pardo. In case it cannot be optayned, he that laboryth in the cause, wyll scarse be contented, that hys request can take none effect, the matter being of no greater weight, then before by other optayned grace. Thus in dispensinge of an ile fact: is boothe God and man offended. And the Prynce, or Magistrate that dispenseth with the fault of an other, maketh him self culpable of the same cryme as it is wrytten. Prouerb. 17. capit. Sapience. 6. Of the other parte, the iudges that condemne the righte, and delyuer the wronge, committe the same horrible offence, and worthye by the law to suffre the payne, that is dew vnto hym that should for hys offences dye. Likewise shuld such as be letters, or otherwyse defence, or procure the let, or delay of iustice in sauyng or repryuing the offender, which is an horrible offence, and dayly vsed the more pety in cuery assyce and sessiõs. They pretende a worke of charite & good dede to saue a man that is worthy of deathe, but the iudge of all equite, mercye, and iustyce, sayeth they shoulde not extend theyr mercye to suche a person, nor in suche a case, but commaundeth wythout mercye to put them to deathe that iustice condemneth. Wenne wilbe in an ile cause more mercyfull then the fountayne selfe of mercy. But wher as they shoulde be mercyfull in remittynge a pryuate or displeasure, donne vnto thẽ by a poore man, then wyll they execute not onlye iustice, but also tyranny. So peruerte they, the lawe of God, and iudge il good, and good il, and like wyse reprehend the ordinaunce of god.

God

God gaue certayne priuilegis that who so euer kylled agaynst hys wil, myght fle to a sayncture to saue his life, but he that kylled of malice or of a pretenced purpose, myght be brought to the Galous not onelye out of the sanctuarye, but from the aulter Deut. 19. and thys is not onelye the law of Moses but also the law of christ that sayeth Math. 26. capit. he that strykeith with the swerd, with the swerd shall perysche. When it pleaseth God such a transgressoure to be taken, the iudge that iudgeth and the person that is iudged shoulde thynke, thys is the tyme that the commune wealth, shoulde be delyuered from an euel person, and he that must suffer, should thinke thys is the tyme that God wyll punyche me for my synne, and call me to hys mercy.

The prince shuld suffre the ordinaunce of god to take place. For as Teren. sayth, male docet facilitas multa. Heautonti. That is to say ouer much pyte teacheth many thinges euil, the which pyte he teacheth men beware, of in Hecy. Et si ego meis me omnibus scio etiam adprime obseruantem, sed non adeo vt facilitas mea illorū corrumpat animos. Therfore he that would purchase a charter, should rather come to the prison to confort the afflicted man and say. This trouble is the preacher sent from God to bringe the to acknowlege of thy synne, and to call the to penaunce. Thou seist how the deuill hath preuayled agaynste the. Folowynge the blindnes of thyne affection thou gauyst place to the deuill that delyteth in the euil doinges of mē, therfore thou must suffre the payne of the lawe, and from henceforthe thou shalt gyue no place more vnto hym. Knowe Christe, and beleue that in him

thou

thou shalte suffer no payne for thy transgression but only the death of the body, he shal now carye the, from the Galowes into eternall ioye as he dyd the theefe on the crosse.

Obey therefore the commaundement of god in this publike ministracion of iustice, for nowe is thy tyme to die, not that God hateth the, but of a synguler loue that thou shouldest hurte no more thy selfe ⁊ other. Begge with me in christe thy charter of God, and hys mercye shall geue the eternall life whiche thou mayste boldlye by the lawe accleyme. And not to put hym in a false hope of mannes remission that canne geue no pardon at all yf they do well. In case a priuate person, a manne that loueth peace happen to be oppressed at anye tyme of those breakers of peace, or robbers by the hyghe waye syde or other wayes, cannot defende hys lyfe and bodye, with out vsynge resistaunce, and the oppressour wyll not be contente, nether with reason, nether wyth faire wordes, nether the man oppressed may in no wyse fynd place, to auoyde the furye of thys oppressoure in defendynge hys owne lyfe, yf he kyll hys aduersaryes he no more offendeth goddes lawes, nether mannes lawes then though he kylled a woulfe, or mad dogges, as Moses kylled the Egiptian or as the godlye magystrate kylleth priuatly the theefe, or openlye, defendeth hym selfe by warre when he cannot mayntayne, or recouer the right of hys commune wealthe other wise.

Then to vse to extreme remedy of batel, he offendeth not. So is it to bee iudged of those that wyl oppresse by vyolence other: that ether offend not, ether be redye to offre theyr eares to the ry

cars

cars of God, the iudges of the erthe, if they finde theyr owne deathe, it is to bee iudged that it is none other thyng, then the iuſt iudgement of god that the one ſhould defend his life, and the other perythe. A great il is it, that thoſe il menne that dare not bryngе theyr cauſe to bee iudged beforе the lawfull Magiſtrat are permitted ſo licencioullye, to trouble ỹ peaceable people, of a realme without punyſhement. Whiche is againſt Goddes lawes, and mannes lawes, and thoccaſion of great murder, whiche prouoketh the yre of God agaynſt the Magiſtrates for the ſufferaūce of ſo great an euil, I knowe, howe menne that gouerne after Ariſtotelles politikes, wyll excuſe this euel. They wil ſay that lawes muſt be made accordyng to the nature of the people, to whom they are preſcribed. But Goddes lawes ſayeth, man muſt obey the lawe, and not the lawe man. If they be chriſtians it ſhal not be a ſeruitude, to lyue after ỹ lawes of Chriſt, who ſhuld gouerne chefelye bothe the ſuperiour and the inferiour. And ſo ſayeth alſo Ariſtotle. libr. 5. Polyt. cap. 9. Non eſt ſeruitus viuere ad formam reipub. ſed ſalus. ¶ Englyſhed thys the ſecond verſe beforе: it ſhould not be difficile to remoue thys euil: if euery man that ſhal ſe the peace broken in a cite, had auctorite to ſonder the perſonnes, and bynd the peace breakers to a peace, by theyr wordes, and he that brake his fayth, and promes to hym that required it, to loſe hys head in the name of a payne, as it is vſed in ſome commune wealthes.

Murder is commytted likewyſe by hande, by ſuch as ar euery mannes men for mony. As theſe ronne agates, and launce knyghtes are, that ſell bothe bodye and ſoule to ſuche as wyll hyre

them

them. They care not whether the cause be wrōg or right. They should nether receaue, by the lawe of God nether any chrystiane man gene them aȳ thyng excepte the cause be good, if it be: euery man is bounde to defend it. If not: nomā. This cannot be knowen of al mē: but if the cause bee nought, God excuseth noman, but estemeth hym a murderer of his owne lyke, and the Magistrat that hyreth hym thoccasion thereof.

This precept is not vnder stand onlye of externall murder, but forbiddeth also the murder of the harte, whiche though it deserue no punishment in the worlde, yet God accompteth it worthye of deathe, as it is to be seue, Gene. 4. where as god accused Cain for the murder of his hart, before he layde handes on Abell, to kyll hym, so doeth sayncte. John. 1. Epistle. 3. say: he that hateth hys brother as a murderer. Then is there the Murder of the tonge, worthye deathe before God, not onelye of the bodye, but also of the soule. The whyche is committed by a cursing slandering, and a conuicious tong. Of a cursing tonge, Christe speaketh Mathe. 5. he that sayeth to hys brother Raah is giltye of councell, the which worde Raah in Englysche signifyeth il, or affliction. Christe meaneth there, that he onelye is not a murderer that by hande kylled hys brother, but also he that curseth, or desyreth euel to hys neighboure. As those do that byd the pestilynce, the feuer quaterne, sayncte Antones euel, or suche other execrations. And should bee punnyshed as heretikes, and blasphemers of God, as ye maye rede Leuiti. 20. Genes. 17. Leuiti. 19. 1. Cor. 5. 1. Petter. 4. suche euel saiers hathe no part in the kyngdome of God. He that

That there should neuer faile, succession, and posterite to preserue the commune wealthe that God had ordayned for manne, as well before hys fall in Paradice, as after in this vale of miserie: he ordained matrimonye betwene man and woman. Which is the institucion and ordinaunce of God, aproued by the lawe of nature, the lawe of Moses, and the lawe of Man, and the lawe of the Gospell. Meanynge, and wyllyng thys ordinaunce to be reuerentlye obserued of all men hathe geuen thys precepte: that noman shoulde dishonor, defile, or contaminat himselfe with any vndecent, or intemperat kynd of lyfe. This is the ende, and purpose, Why this law was geuen, to auoyde a dissolut, commune, and libidinous lyfe with other vncleanlynes. To loue, and kepe chastite, and purite of lyfe: whiche consisteth, ether in syncere virginite, or faithfull matrimonie, as Chrysost. wrytteth. Homil. de inuēt. cruc. Primus gradus castitatis est, syncera virginitas. Secūdus, fidele matrimonium. That is to say: The fyrste degre of chastite is pure virginite. The seconde, faithfull matrimonye the same diuision of chastite, aprouueth the scripture, 1. Corinth. 7. where as Paule defineth, and sheweth, that virginite is a chastite of the bodye, conioyned with the purite of the mynde. By these wordes: Celebs cogitat, que domini sunt, quomodo sancta sit corpore et spiritu. That is to say: he that is vnmaryed thinketh the thinges that be of God, howe he may be holye, bothe in bodye, and in spirite. Of matrimonie, and the purite thereof: it is writtē. Ebr. 13. Honorabile est inter omnes matrimonium, et cubile impolluti. That is to say: Matri-

monie

nie is honozable, amonge all (nations) and the bed impolluted. Noman should continew in a sole life, but suche as hath no nede of matrimonie, solowinge the wozde of God, and ozdinaunce of mannes nature, accozdinge to the examples of the Patriarches, Pzophetes, and the Apostles: whiche were not excluded from matrimonie, although they were mynisters of the churche, noz neuer made law to exclud theyz successours, but reciteth the matrimonie of the ministers, among vertues and necessarye gyftes that is required in the minister. 1. Timo. 3. Tit. 1. and casteth the pzohibition of matrymonye the doctrine of the deuell. The which the iniquite of our Doctozs, that defend with sweed, and fyer, the sole lyfe of the ministres woulde putte from them, vnto the olde Heretikes, the Tatians, who fozbyd matrimonye to al men.

And they damne not it, but onlye fozbid it, to the ozder of Ecclesiastical ministers. As though they damned not matrimonye because they fozbyd it not to all, but to some. It is lyke, as yf the phisicion shoulde saye to two menne of one age, one disposicion, and sycke in one dysease that the medicine, that healethe the one, wyll kyll the other. But the scripture is agaynste them, and also the fathers foz the most part. The councell of Nice condescended to the mynd and sentence of Paphnutius that sayde, faythfull maciage was chastite: and not vnto superstycyous persones that alwayes dzeame some nouelties to be accompted glozious. The temerite of these lawes and lawe makers, hathe ben godly, and lsenedlye all tymes confounded.

It sufficeth vs, loyallement, and with good

 faythe

kaythe, to heare this commaundemente, commit no adulterye, whiche forbydeth not onely to abstayne from an other mannes wyfe, the whiche boothe Goddes lawes and mannes lawes, Christians, and Gentiles punisheth with death, Deu. 22. Leuit. 20. libr. Inst. 4. Tit. De. publ. iudiciis. Also the desire, and lust of the hart is forbydden, Exod. 20. Deut. 5. Matth. 5.

Farther all other women are forbydde, whether it be virgine, wydowe, or other cōmune woman. The policie of Moses put to deathe, onely the man and woman that committed adulterye. Howe be it all kyndes of adulterye in this precept are forbydden as Paule writeth. 1. Corinth. 5. Where he equaleth and maketh lyke, fornication, and rape, with adulterye, rede the place. And byddeth to fle fornication. So doothe he, Ephes. 5. and kaythe that the Ire of God accustometh to cum for suche synnes. Lyke wyse we se by the punyshmente of fornycation, and oppression of vyrgins whiche is not inferioure to adulterye. The citie of Sichem, and the inhabitantes therof were destroyed, for the oppressinge of Dina Jacobs doughter Genes. 34. Judas commaunded Thamar the widowe to be put to deathe, for dyshonorynge of wydowehed Gene. 38. Phinees kylled Simiri the Israelite, with his hore Calby the Midianite, Nume. 25. so that all kynde of adulterye is forbydden, and nothynge in this case to be admitted, but the lawfull coniunction betwene man and woman.

But this is not all that this precepte forbiddeth, for as it forbydeth the acte it selfe so doothe it adulterye of the harte, and of the Iye, lykewyse the adulterye of the mouthe, as vnchast and fil-

thy

communication. The adulterye of the handes that prouoketh or moueth the person that is not his. Salomon saythe he shall burne his cote, that beareth fyer in his bosomme: and burne his fete that walketh vpon the coles. Here is forbydden lykewyse the adulterye of apparell, and so consequentlye all excesse of meate and drynke, and other occasions, that are inductyons to thys yle, and commeth of the concupysence of the harte, forbydden in the scripture. Peter saythe.1. Pet.3 The habit, and apparell of a woman shal not be in broyded and splayde heere nether in laying on of gold. or costly aray. Ye se in our time, that many beare more vpō their backes then they be worthe. A woman pampered vp with precious stones and golde: knottyde behynde and afore with more perles, then her housbonde and she bestoweth in almes all dayes of theyr lyfe. Another sorte, that lacketh where with all to bestowe these charges: are adyllinge, and burlynge of theyr heere a lōger tyme, then a godly woman that redeth the scrypture to folowe it: is in apparelynge of three or foure yonge infantes. If thys were onely in the women, it were the lesse harme: but it is also in men, for there is not asmuche as he that hath but.40. Shillynges by the yere but is as longe in the morning, to set his berd in an order, as a godlye craftis man woulde be, in lomynge of a pece of karsey.

And not onely they, but also such as should geue their seruantes an example of sobriete: as well in the Clergy, as amonge the Ciuile gouerners of the erthe. I speake not against a decent and semelye apparell of man nor woman:

euery persone in his degre. But that eche of the shoulde auoyde the excesse and il thereof that is forbydden in Goddes lawes, and rather studye to commend him selfe by vertwes, then to be estimed by hys apparell, thus dothe not God, but also Ethnykes teache, as Cicero. 1. offic.
Adhibenda est mundicia: non odiosa, nec exquisita nimis, tantum que fugiat agrestem. et inhumanam negligentiam. That is to saye, suche a meanes shoulde be kept in apparell, that should be not to net, nor to filthye, but suche as myghte auoyde a rude, and bestelye negligence. In the .5. Math and Luc. 6. we se how Christe interpreteth thys precept: not onlye to auoyde the euel it selfe, but also thoccasions of it, sayinge if thyne Eye, or ryght hand offend the, cast them of.
Where as Christe sheweth there is no occasion that can excuse adulterye or fornication. As this synne hath degrees in it selfe as ye se, and may perceaue by ỹ paynes rehersed: so is it more offence in one person then in the other, more in age then in youthe: more in the Magistrate, or Prynce, then in a priuate person, more in the teacher of Gods word, then in the hearer.

And as the condicion of the persones agraua t the offence, so should iustice agraua t the punyshment thereof, and not to punyshe the one, and let the other go. There is noman more preuylegyd then the other. As iustice is executed agaynst the inferiour, so shoulde it be agaynst the superiour. For as the one is subiecte vnto the lawe of God, so is the other. There is an other kinde of adulterye forbydden in thys precepte whiche Christe speaketh of Matthei. 5. and. 19. capit. whiche is vnlawfull dyuorsement of ma

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trimonye where as the man putteth away ꝑ woman, or the womā the man, for vnlawful causes.

The same auctoritie hathe the woman to put awaye the man, that the man hath to put awaye the woman, Mark. 10. Christe sayeth there is no lawfull cause to dyssolue matrimonie, but adulterie. For when the woman geueth the vse of her bodye to an other man, she is nomore her fyrste housbondes wyfe. Nor the housbounde no lenger the housbonde of his wyfe, then he obserue the faythe of matrimonye with her: where so euer this faulte happen, and canne be proued by certayne sygnes, and lawfull testimonies: the persones maye by the auctorite of Goddes word and ministerye of the Magistrates be departed so'one from the other, that it shalbe Lawfull for the man to marye an other wyfe, and the wyfe to marye an other housbounde, as Christ sayth Matt. 5. and. 19. so that the man shall not nede to kepe at home with hyma woman, that is nomore hys then an other mannes. Nether the woman suche a housbande as is nomore hers, then an other womannes: Mar. 10. Sainct. Paule. 1. Cor. 7. sheweth an other cause of deuorcemente, when the one of the persounes beynge maryed is an infydele, and of a contrarie faythe. If thys person will not dwell with the other that is hys felowe in matrimonye, and a Christiane, it is lawfull to breake the faythe of Matrimonye, and marye with an other. So sayethe S. Ambrose wrytynge in the same place, of S. Paule: Non debetur reuerentia coniugii ei, qui horret autorem coniugii. That is to saye, the reuerencie of matrimonie is not dew vnto him, that contemneth the auctour of matrimony. And in the

same place, Contumelia enim creatoris soluit ius matrimonii, circa eum qui relinquitur, ne accusetur alii copulatus. That is to say, the contēpt of God breaketh the right of matrymonye concernynge hym that is forsaken, lest he should be accused beyng maryed to an other.

Thou seist that the lord Matt. 5. 19. geuith licence for adulterie to deuorse, & marye agayne, And Paule for infidelyte. The diuorse that the Bysshopes permit in their lawes, is no diuorse but onely the name of it. For they wyl not permyt those persones, thus deuorsed to marye againe. They saye, what God hathe coniopned, man shoulde not seperate. Who denyeth that? God speaketh of the woman that standeth by the lawe, and ordinaunce of God, beyng lawfullyte maryed, and do the office of a wyfe. In adulterie, or the case of infidelyte chaunce, man dyssolueth not the Matrimonie, but the person selfe that offendeth, and the Magistrate is but a testimonye of hys, or her vile fact, that hathe broken, and dyssolued that, that God coupled. And protesteth to the worlde, that they thus dyssolued, maye marye agayne, not withstondynge the former mariage. Thoughe mannes lawes admyt it not, Goddes lawes doothe, whose wordes, maye not be wrested out of tune, but all wayes applyed to the end, they were spoken. The phariseis Mat. 19. cap. demaunded of Christe, whether it were lawfull for a man, to deuorse hys wyfe, for euery cause, and to marie a nother: as all those dyd in the tyme of Moses Deut. 24. Christ answered directlye to the question, and sayde, it was not lawfull for a man to put away his wyfe, and marye and other, Except she committed

mytted adulterie. Then, and for that cause, it is lawfull now in the tyme of the gospell, as it was in the tyme of Moses lawe. But for the frowardnes of condicions, or tediousnes of maners, men shoulde not separat their wyfes, nether from bed nether from borde. Muche lesse marie an other. He or she, that cannot wyth wysedome amende the dyspleasaunte, and croked maners of his, or her mate: muste pacientlye bare them. Remembrynge, yf Christe cōmaunde vs to be of suche a tollerancye, and pacience to indure the obloquie, and iniuries of all men thoughe they be oure ennemyes: howe muche more the morosyte, and iniuryes of a domesticall companion. A harde crosse, but pacience muste lyghten it, tyl god sende a redresse Christ yet speaketh of an other adultery Mat. 19. whiche those commit, that marye at one tyme, two wyfes, and say, yf a man haue an hundreth (as he maye haue, as well as two) yet all be but two, and one flesche in the Lorde. Christ dooth not so interpretat two, Math. 19. cap. but referreth two, to one man, and one woman, as the texte that he alegeth out of Gene. cap. 12. declareth, saying: haue ye not reden that he, that made from the begynnynge: made them male, and female. Therfore shall man leue father and mother, and officiate hys wyfe, and shalbe two, in one flesche. This texte admytteth no pluralyties of wyfes, but destroyeth playne the sentence of those that defēde the coniunction of manye wyfes with one man. For as at the begynnynge of Matrimonye was but one man and one woman, created, and maryed together: no more shoulde there be now in one matrimonie as Christ there teacheth, and expoundeth

poundeth two in one flesche, and not thre or foure in one flesche, the word of god muste bee folowed and not thexamples of the fathers in this case. It is also forbydden by mannes lawes, Codic. lib. 5. Tit. 5. de incestis et inutilibus nuptiis. Neminem, qui sub ditione sit Romani nominis, binas vxores habere posse vulgo patet. &c. it is communely knowen that noman being vnder the iurisdiction of Rome can haue two wyfes, saythe the emperours Dioclet. and Maximian. s. Paul 1. Corrin. 7. giueth a godly precept if it were godlye vsid, rede the chapiter at the beginning. The conclusion of the sentence is thus, speakinge to the persons maried, departe not thone from the other except it be by consent for a time, to applie fasting, and praying, and then come together againe, leste the deuil tempt you for your intemperancie. If Paule could do any thing with men ẏ be maried, they would not for theyr pleasures, or priuate lucre make so many vyages out of theyr countreis, or within theyr countreis leauinge theyr wyfes, children, and housholdes as forsaken orphelynes.

How light so euer this vngodly people make theyr gaddynges, or peregrinations: they shalbe culpakle, and accomptable, for as many faultes, as is donne by hys familie, through hys absence, and negligence, before god. Howe this synne of adulterie is punished. Rede Ge. 12. 20. 39. Job. 31. legem Iuliam Inst. libr 4. Titus 18. de pub. iudiciis, and loke not how man vseth now to punyshe it, that rather accompteth it a vertew then a vyce, but se what punyshment god appoynteth for it in the scripture.

Caput. xi.

The eyght Commaundemente

Thou shalt not steale.

This eyght law, extendeth to thys ende, that we geue vnto euery man that, that is hys. And in so doyng we resemble the maker of this law God almiguty, that abhorreth all iniustes, and loueth equite and right. As here is forbydden to stele the goods of other: so is there commaunded, and required to employ dyligence in kepyng the goodes, that be our owne. Remembryng that euerye manne receaueth at Goddes hande hys goods and parselles therof, and not by fortune or hys owne trauayle. Therefore to abuse them is not only a losse of the goods, but also Iniuries, vnto the dispensation of God, who willeth the ryche to geue gladlye and with thankes vnto the poore, the poore to receaue religiously as out of the spence, or seller of the lord with thankes geuinge.

The rych to exercise his fayth in geuing, and to thynke that the way to be rych, is not to muck vp in the coffer, but to bee liberall, and to put out muche to the poore, for the commaundementes sake, and thynke the promes of God wyll lend it in agayne. The poore to exercyse his faythe in receauing, when he hath nothynge at home, yet God hathe openyd the hart of one or other to geue hym his necessaryes, and that alwayes God is faythfull in hys promes, and wil geue bred to the hunger at all times oportune.

Psal

fauite before god. For it was neuer reden in the lawe of god nor in the law of any man that had knowlege in a commune wealthe, that an il man was accompted as anye membre therof, as ye may rede in Plato, and Aristot. what persones be mete to dwell in a commune wealthe.

How vnrewlye a sort of people the euel men be thou mayst se by the wrytyngys of Licer. Whē the Empire of Rome fell out with it selfe by sedition, libro. 6. de Republi. and in an Epistol. ad Marronem. Crudeliter enim otiosis minabātur: cratq; its et tua inuisa voluntas, et mea oratio. Roman should retayne the wages of his seruaunt, but satisfie all wayes hys couenauntes. Farther they offend agaynst this lawe of God that by force or violence, fraud or any other way vniustly with hold and kepe any mannes chylde, or seruantes, as those do, that by force or fraude marye any mannes child agaynste the will of his parentes. Suche as hathe greate forestes, or parkes of dere, or Conyes, that pasture, and fede vpon theyr neighbours ground. Or Columbaries where as douces assemble and haunte, and those fede, of the poores corne: I refer it to the charite of euery man whether the kepinge of suche bestes be not agaynst Goddes lawes, and mannes lawes, and whether it be not suffred rather for a few mennes pleasure, then for manye mennes profyt,

If any man should kyl any of those bestes, it were felonye in many places. Where as the law Ciuile calleth those wild beastes the goodes of the ownour, no lenger thē they byde at home, or haue a purpose to returne home, which will neuer be as longe as they kind good bayte in the poore

poore mannes pasture or corne, except they be chased home. Whether those bestes bee not as well the poore mannes, yf he can take them in his pasture, as the ownours, rede the lawe, Inst. lib. 2 Tit. 2. De rerum diuisione et acquirendo illarū dominio. I cannot tel with what good cōscience any manne can fare wel wt the detriment of hys neighboure. Let euerye man iudge with charitie whether it be well donne or not. As it is sinne to retayne vniustlye these goods of the body, whether they be ours or other mēs: so it is to retaine the goods of the mynd. As good cōsel, lerning, wisedome or any other thyng else, that may ayde our brother in thinges of religion and vertew. And as euery man that seyth hys brother wante thynges necessarye for the body, in case he helpe him not hathe no charyte in hym, as John sayeth .1. John. 3. so he that seeth his brother wante the knowledge of God, and good counsell, in case he ayde hym not the beste he can, is culpable of hys brothers damnation.

The other part that conteineth the transgression agaynst this lawe is, in taking away an other mannes right, or goods, whiche goods like wyse bee of the body, or of the soule. Of the bodye as I rehersed before, whyche ar taken away by force, or violence secretly, or apertly. As by theues, pyrates and other, that agaynste Gods lawes, and mans lawes spoyle, and robbe. Likewyse suche as warre in the defence of any commune wealthe, and vnder the pretence of warfare, thynketh all spoyles, and rapes to be lawfull as those do that vnder the name of iustice cōmit vnpunished all iniustice. Suche as by fraude

and crafte in bying or sellynge, makynge of bar-
gaynes or other contractes deceaue any man is
condemned by this lawe of thefte. As those that
sell wares that be naughte, or corrupted, for
thynges lawfull. The thynges that be good, for
more then they be worthe, whiche vseth not their
cratte to profyte many, but for theyr awne pri-
uate commoditie. Of this auarice, commeth vsu-
rie, fraude, false contractes breakynge of faythe
and promyses, contempte of all trueth and ho-
nestie, forstallynges, and ingrossynge of market
tes, compactes, and agrementes betwene the ri-
che, that thinges may not be sold, as they be wor
the, but as their auarice hath agreed vpon. This
maketh scarsyte of all thinges, and robbeth the
poore mẽbres of euery cõmune wealth, and bring
hyghe the greater parte of such commodytes as
be in euery realme into a few ryche menns han-
des, so that they cãnot be sold as cõmune goodes
of the ciuyle wealthe, but as the goodes of one
priuate person, the whiche Monopolie or selling
of one man, is forbydde, not onely in the lawe of
god: but also by the lawe of mã, Cod. li. 4. 79. & p
vnder a great paine: Bonis proprijs expoliatus,
perpetuitate dãnetur exilii. That is to saye: for-
sayeing his awne goodes & to be dãned to perpe
tual exile, or banysh mẽt. Justinian saw wel, whe
one solie bought, because only he might sel again,
was not profytable but hurtfull for ỹ commune
wealthe. As it is in bying & selling of thynges mu
uable forbydden to vse fraude: so is it in the goo-
des of the erthe vnmouable, as lãdes, houses, and
possessions, which now in maner ar only the goo
des of the ryche. And so haũsed that the poore ca
not gyte as muche as a cotage to put him selfe,

his

hys wyfe, and hys childzen in, which cryeth vengeance in the eares of ꝑ god of hatel, Esai.5.rede the chap.& se the curse of god against those insaciable raueners, & eters of the pooze. Yet whē they haue all together and suffereth not the pooze to haue noz house noz rente: they wyl occupy yet all craftes & trade of bying, & selling, that the pooze man shall haue nother goods noz handye crafte to helpe him selfe with all. How doothe these me heare, oz rede the wozd of god that biddeth them geue their owne goods to the pooze: whiche nether geueth theyz owne, nether suffereth them not to by at a reasonable price the thinge that is not theyz s. The Emph. Honoz. & Theod. cod. li. 4. tit. 63. de cōmer. et mercat. gaue other lawes foz theyz cōmune wealthes, wzytting in this maner. Nobiliozes natalibus et honozū luce conspiculos, et patrimonio ditiozes pernicioſum vrbibus mercimonium exercere ꝓhibemus, vt inter plebeios et negotiatoꝛis facilis sit emendi, vendendiq; commertium. That is to say, such as bee of noble parentage, and bearing rule in the commune wealthe and ryche by patrimonie we fozbid to exercyse bying and selling whiche is hurtfull to cities, that among the cōmune sozt of people, & occupiers in the trade of bying and selling might be the moze facile oz commune. This facultie and trade of merchaundis, that now is vsed foz auarice, was inuentid foz a good purpose to cōmuni cat suche thinges as was necessarye foz the lyfe of man & not to the vse that now it is applyed, Plin. in pan. Diuerſaſq; gentes ita cōmercio cōmiſcuit, vt q̄d gentiū esset vlquam, id apud omnes gentes natum esse videretur. Such as god hathe geuen goods vnto oz possessions of the

woꝛlde, shoulde liue vpon the same, and he that hath one craft to lyue by, should not occupy two foꝛ feare of doing wꝛong to his neighbour.

As foꝛ vsury and applyꝫng of mony oꝛ anye thynge elſe to an vnreſonable gayne: it is none other then theft. I would mē should rather refrain from giuing of mony to agayne all together: then breake the lawe of charite, that helpeth without lokyng foꝛ gayne, Lu. 6. Leui. 19. and alſo. Exo. 22. Deu. 23. becauſe vſurye is playne foꝛbydden. The lawes and cōſtitutiōs of the magiſtrates ciuile admitteth certayne gaine, and vſurye, as ye red cod. li. 4. ti. 32. thoughe they be in many thynges ſcarſe to be boꝛne withall, yet I would they were well obſerued, but ſuche is oure tyme that euery manne is in thys caſe, a lawe to him ſelfe and taketh what he can. Here is foꝛboden alſo all games foꝛ mony as diſſe, cardes, cloyſche, and other, whiche is verye theefte, and agaynſt charyte, that woulde rather augment his neighbours Goodes then make them leſſe. Foꝛ the diminutiō of any mannes fame as when foꝛ vayne glozye any man attribute vnto hym ſelfe the wit, oꝛ learnyng that an other bꝛaine hathe bꝛought foꝛth: where of many hathe cōplained as this of Virg. Hos ego verſiculos feci, tulit alter honoꝛes. They make a fayꝛe ſhew with an other bꝛydes fethers as Eſopes croe did. This offence Mar. 3. calleth plagiū. Imponēs plagiario pudoꝛem. ſpekinge of hym that ſtale his bookes. Such as are appoynted to be communes, & publicke receyuers that twiſe aſke the thyng dew of the people ones foꝛ them ſelfes and ones foꝛ the loꝛde. Of ſuch as beare office to ſe ꝑ treaſure of ye cōmunwealthe pꝛeſeruid, and augmented as it is nede

with

ith the reuenewes that belonge to the same as
ceauers, auditours, tresurours, paymasters w
ther, commit more then thefte, yf they vse anye
arte of the goodes belongynge to a commune
ealthe to a pryuate vse, pandect. libro .48. lex.
ul. and causeth the superiour magistrates to
arge their subiectes with newe exactiō, whiche
oulde not nede to be donne if all thynges payed
y the people, were trewly broughte home, and
ythfully leyde vp to the vse it was gathered
r. A greater thefte yet is it to constrayne anye
erson that is fre, to do anye thynge against hys
bertie, as many tymes ẏ fader dooth his sonne,
lle him as a bondman, and marye hym whe-
he lyst, and to whome he lyst. Thus offend like
yse those that perswade any mannes chylde to
rsake his parentes, or any seruauntes theyr
aster, and is punyshed in the lawe with death,
erile. It is also thefte, to oppresse any iuste
ause that is in contrauersye, by forse, affeccion
autorite of any superiour power, or request by
etters, not only against goddes lawes, Dut. 25.
ut also against mannes lawe, Codic. libro. 2.
t. 13. where as by these wordes.

Diuine admodum constituit D. Claudius con-
ultissimus parens noster, vt iactura cause affice-
entur. ii. qui sibi patrocinium potenciorum ad-
ocassent: vt hoc proposito metu iudiciarie lites,
ot ius suo marte discurrerent, quam potentio-
um domorum opibus niterentur. That is to sai:
he god lye and most prudent prince, oure father
Claudius were godly decreed, that those should
ose their sute, that optayned the healpe of noble
en: that by thys feare, all causes of con-

 trauer-

frauerlis myghte be vsyd indifferentlye, rather then to depende of the estimation of any superiour power. If this thekte were auoyded pooze mennes causes should fynde moze grace, and ryche mennes conscience moze vertue. Especiallye the iudges that forgyte what place they be in, and serue the worlde moze then God. How deuyllyche and great offence it is before God, thus to corrupte iustice they maye lerne of Dauyd Psalme. 82. that begynneth in Latin: Deus constitit in cetu Dei. That is to saye, god sittyth or is present in the Senate, or place of iudgement. This Psalme all iudges shoulde lerne by harte, and practyse it, likewise marke the second verse of the Psalme, that saythe thus. How lõge will ye iudge peruerselye, and corrupte iustice at the request of the vl. In the ende of this verse is a word i Ebrew Sela, the which of the Ebriciõs is diuersly interpretatid, Psal. 4. but to passe ouer other meanynges, where so euer thou reade it: thinke there is in the same verse some speciall notable thinge to be marked. As is in this verse Sela here signifieth asmuche in Englyshe as though Dauid had sayd. Oh how great offẽce is it before God, to peruerte at any mannes request iustice. Or elle Dauid put this word, Sela there as thoughe he had sayd, It is a commune fault, and accustomed maner of iudges to haue respect of persones in iudgmente. The Psalme conteineth but. 8. verses. The iudges may the soner lerne them, and the better beare them in mynde.

The greatest thyke domme of al is, Sacrilege in robbynge of the goods appoynted to an holy vse. The goods appoynted for the pooze, for the maintenaunce of scoles to bryng vp youth in, in

ſuche lernynge as ſhalbe neceſſarye for the miniſ-
ſtery of the churche, and gouernaunce of the cō-
mune wealthe.

Or in taking from the Miniſters the condi-
cion and Goods where vppon they liue. Who
ſhuld by gods lawes honeſtly, be prouided for, by
the heades of the commune wealthe. 1. Theſſa. 5.
it is an horrible offēce to take theſe goods away
from the godly vſe they be appoynted to: ſo is it
ꝑ like offence to enioy them vnſeruid. As thoſe
do that hathe hoſpitales, Spittelles, and other
ſuche almoſe apointed for the poore, and aplye
it to theyr owne vſe, the whiche crieth vengeaūce
before God. Alſo thoſe that are apointed in Col-
leges, or Scoles to lerne, or teache for the ſtipende
they receaue, yf they do not theyr office commite
ſacrilege. Suche as liue of ſpirituall tithes pē-
ſions, landes, or other Goods appoynted to
teache the people the worde of God, and mini-
ſter his holye Sacramentes, in neglecting theyr
office and dewtye, offend in the ſame offence. Or
when one man, and ſuche a one (whiche chaun-
ſeth many tymes that dothe not, or cannot do
halfe a mannes office for ſuche a place) hathe
manye mennes liuynges. But of what ſo euer
ſyrtes he be of, he ſhuld not haue two mens li-
uynges whiche the Biſhoppes lawes admyt by
pluralites, and Totquotes. But this is claw me
and I wyll clawe the. If the bychops permitted
not theyr prieſtes to haue two benefices, it maye
fortune the prieſt would likewiſe ſay, the Biſhop
ſhoulde be biſhop, but of one citie, and in dede ſo
it ſhuld be, and vntill the Magiſtrate bringe
them to that poynt, it ſhalbe as poſſible to heare
a bychop wade godly, and ſimply throughe the

scripture in all cases of relygion, as to dryue a camell throughe the Iye of an nedle.

A great pitie it is to se, how far that office of a byshop is degenerated from the oryginall in the scripture. It was not so at the begynnynge, when byshops were at the best, as the Epistole of Paul to Tit. testyfieth, that wylled hym to ordayne in euery citye of Crete a byshop, Ti. 1. ca. And in case there were suche loue in them nowe as was then towardes the people, they woulde say them selfes, there were more to do for the best of them in one cytie, thē he could do. They know that the primatyue churche had no suche byshopes as be now a dayes, as examples testify vntyl the tyme of Siluester the firste, alytle and a litle, ryches crept so into the churche that men sought more her, then the wealthe of the people. And so increased within few yers, that byshopes became princes, and prynces were made seruauntes. So that they haue set them vp with their almose and lyberalite in so hyghe honour: that they can not plucke them downe agayne withall the forse they haue what blyndnes is there befall in the world that can not se this palpable yle, that our mother the holye churche had at the begynnynge suche byshopes as dyd preache many godlye sermones in lesse tyme, then oure byshops horses be a brydelynge. Their houshold e was the scole, or treasure house of good ministers, to serue the worde of god, and ministration of the sacramentes. If it be so nowe, let euery indyfferent man iudge. The Magistrates that suffer thabuse of these goodes, be culpable of the faulte. If the fourthe parte of the Byshoppryke remayned vnto the byshop it were sufficient. The thyrde

part

parte to suche as shoulde teache the good lernynge. The seconde part to the poore of the diocelis. And the other to maintaine mē of warre for the saue garde of the commune wealthe: it were better bestowed a greate deale. For it is nowe yll vsed, and bestowed for the greatest parte vpon those that hathe no nede of it, or else vpon suche yll men as shoulde be mayntayned w̄ no mannes goodes. It were wel done to prouyde for suche as by yll byngynge vp, cannot now other wyse lyue, and prouyde suche meanes that here after no more offende in that kynde of lyfe. If any man be offēded with me for my thus sayinge, he loueth not hys awne healthe, nor Godes lawes, nor mannes, out of whiche, I am alwayes redye, to proue the thyng sayed to be true. Farther I speke it of loue and of no hatred.

The actes of the Apostelles dooth shew that in the prymatyue churche suche as wer conuerted vnto Chryst vsed a synguler lyberalyte towardes the poore: and lykewyse other wryters namely S. Augustin. lib. i. De ciuitate dei. that many men were founde ryche in Rome when it was taken by the Gothes, and againe within. 14. yere after by Geysericus the kynge of Vandale but they were ryche for the poore, and not for them selfes or suche as were ryche, and maketh mencyon of one Paulinus the bychop of Nole a cyte in Cāpania. That was exceadynge riche, but for the poore, as oure bychopes shoulde be, that nowe applye the best part of their bichopperikes to a prodigal vse in their awne houses, or in large fyes, and gyftes, hospitalite, and other beneuolence vpon the ryche. Let all men, yea they them selfes (affection put a parte, and the loue, or

studye of many) iudge in this case whether euer they rede in the new testamente, or haue any one godlye Bychop in the primatyue churche for an Example that vsed the goodes of the holy goste, the ryches of the poore, the possessions geuen for the preseruation of godlye doctryne, and the ministerie of the churche as they do. If it seme good vnto the Higher powers that this yll may be tolerable, and borne wyth all, for the honoure of the realme, and doynges of suche expedicions as shalbe expedient for them to do when they be commaunded.

Their honors knoweth ryght well, that nothynge commendeth a realme more then where euery man in hys degre, is as ryche as the scripture of God permitteth, and that bychoppe doth the moost honour vnto the realme, that kepeth hys houshold and disposeth the same accordinge to the forme, and rule of the worde of god. 1. Tim 3. Titul. 1. as for suche expedicions in the euelle wealthe as should be commytted vnto these ministers of the churche, the commune treasure house shoulde beare it, they should be resonably prouided for, and the reste, and ouer plus taken from them and put to some other godly vse. Loke vpon the Apostles cheffely, and vpon al their successours for the space of. 400. yeres, and then thou shalte se good bychoppes and suche as diligentlye applyed that paynfull office of a bichop to the glorye of god, and honoure of the realmes they dwelt in. Thoughe they had not so muche vpon theyr heades as our bichoppes hathe, yet had they more within theyr heades, as the scriptures, and Histories testifie, for they applyed all the witte they had vnto the vocation, and mini-

stere

sterye of the churche, where vnto they were cal-
led. Oure Bishoppes hathe so muche witte, they
can rule and serue as they saye in boothe states.
Of the churche, and also in the Ciuile policie.
When one of them is more then any man is ab-
le to satisfye, let hym do allwayes his best dily-
gēs: If he be so necessary for the court, that in ci-
uile causes and gyuynge of good counsell he can
not be spared: let him vse that vocation and lea-
ue the other, for it is not possible he should do bo
the well. And a greate ouersight of the princes,
and Hygher powers of the Erth thus to charge
them with two bourdens, when none of them
is able to beare the leste of them boothe. They be
the kinges subiectes and mete for hys maiestye
to chose the best for his courte that be of the real
me, but then they must be kept in theyr vocation
to preache onlye the worde of God, and not to
put thē selfes or be appointed by other to do thig
that belongeth not to a bishops vocation.

This is thefte of such goods as appartayne
vnto the bodye.

There is an other kynd of the soule, & whē
the ministers geue not vnto suche as be commit
ted vnto theyr charge the worde of god, simply,
and plainelye in a tong knowē, and lede not the
people towardes the lyfe euerlastynge as the
word of god teacheth, to know that for chrystes
sake onlye without all respecte of workes, sinne
is forgeuen, and that we are bound to do the
workes that God commaundeth vs to do, and
be expressed in the scriptre, whiche is the regle
and rule to lede the churche by, Iohn.15. Suche
as preache mannes lawes and workes, not com
maunded in the scripture robbeth the scripture

of

of her riches. Likewise those that attribute more then is dewe, or lesse then is dewe, vnto the holie Sacramentes instituted by Christe committeth sacrilege. They take frō the sacramētes to much, that say they be but externall sygnes to knowe the churche of Christ by, from suche as be not of the churche. As the Romayne ones was knowen frō an other citizen by his gowne, or those that say they may be donne & lefte vndone as it pleaseth the man, that vseth them. They adde to muche to the sacramentes that attribute almuche vnto them, as vnto the grace and promis that they conteyne. As to the Sacramente of Baptisme remission of synne, when it is but an externall confyrmacion of it Rom. 4. and vnto the holye supper of the Lorde they attribute a dystrybution delyueraunce or exhibition of Christes naturall bodye, where as it is but a confyrmatiō of the grace, & mercy that he bought for vs vpon the crosse, with sheddynge his precious blude, & death of his innocent bodye, as the wordes sheweth playnlye Luc. 22. 1. Co. 11 where christ saith, he dyd not institute his laste supper, that men should bodely eat his body: but that they should do alwayes the same, in ꝑ remembraunce of hys death. And cōsider the grace, that he optained for vs in his body and blude, & be thākful for the same. Great pitie it is, that the deuyll hathe so preuayled in many mē, that obstinatlie without reason, and auctoritie of the scripture, preache their phantasyes vnto the people of God, and would perswade that theyr imaginacion, or dreame of christes holye bodye, were true, and substanciall bodye. But suche is the deuillis malyce. Nowe that many mē are perswaded that the substaūce

of

of bred remayneth, & can no lenger deceaue them in sensible thinges: he carieth them to as greate an yl, or worse then that, and would make them beleue that a phantasie, or dreame of a bodye, that hathe nether, quantite, nor qualite to bee a trew bodye. My good reader without al affection consider the reasons, and auctorite of gods word, that I shall rehearse here briuelye agaynst those thefes that robbe the humanyte of christ of all humane qualites and quantites. First they iudge the bodye of Christ, that is in heaue to haue all properties, and condicions of a trewe man, and of the same selfe bodye in the sacrament, they take away all the condicions, and qualites of a trew mannes body.

They must shew by the scripture, that one, & the same bodye, Iesus of Nazareth the sede of the holy virgin perfyt god, perfyt man, consisting of mannes flesche, and a reasonable soul hath and hathe not, at one, and the same tyme a body wyth all dimensions, qualites, and quantites of a trewe manne in heauen, and without al dymensions, qualites, and quantites at the same tyme in the sacrament. This put as a pyller, and foundation of thy faythe, that as he is a perfyte God, with all the properties, and condicions of a trew God, where so euer he be, so is he perfyte man, with all the qualites of a trew man where so euer he bee, consistyng of a reasonable soule, and mannes flesche, Io. 1. Ebr. 1. They saye thou muste not iudge so carnally and grossely of christes bodye. Beleue thou the scripture, and byde them shewe the, the place in the scripture that thou shouldest not iudge so of a trew philicall, and mathematicall bodye whiche christe nowe

hath

hath, as ꝑ fingers of S. Thomas bereth recoꝛd. Iohn. 21. the handes, and Iyes of all the Apoſtles. 1. Io. 1. and alſo his aſcencion bereth recoꝛd. Act. 1. Let them ꝓue, that they ſpeake, by the ſcripture and ſhew where chꝛiſt was euer ꝓeſẽt in one place viſible, and in another place ꝓeſent at the ſame tyme, inuiſible.

They ſay, we muſt ſpeake as the ſcripture ſpeaketh, that ſayth by the bꝛead Math. 26. Mark. 14. Luc. 22. thys is my bodye: and of theſe fewe woꝛdes yll vnderſtande they dꝛeame, wounderfull miſterꝑes, that the ſubſtanciall body of chꝛyſtes humanite is ꝓeſente, by miracle, and a way celeſtiall, paſſing all mennes capacities, with many other far fet imaginacions and new foũd termes. which the ſcripture neuer knew of. How be it, if thou marke theyꝛ coueluſion thou ſhalt find nothyng but the name of a body which they haue geuẽ to thys chimere, ad monſtre that their phantaſie hathe conceiued. They ſpeake of the letter: and none goeth farther from it then they. Chꝛiſte ſayed: This is my body that is betraied foꝛ you, the which was a viſible and ſenſible boꝺy as the Iyes of thoſe that ſaw him hange vpõ the croſſe, teſtefye. They ſay it is an inuiſible boꝺye that occupieth no place: but the ſcripture ſayth the contrary as thou ſeiſt by the woꝛds of the ſupper, Luc. 22.

Hold them therfoꝛe by the ſcripture faſt, and when they name the mooſte holye humanitie of Chꝛiſt, and would haue it wyth the bꝛed, bid thẽ ſhowe the, the bodye. Foꝛ the texte ſayth that he ſhall come as viſible vntõ vs as he departed frõ vs. Act. 1. If they ſay, that place ſpeaketh, of hys cõmyng to iudgment and not of his ꝓeſence in

the

the Sacramente, deny theyr sayinge. For the text sayth that he shall be in heauen till that tyme of iudgement. Act. 3.

It is euell donne of any man to speake as the scripture speaketh, and not to take the meanynge of the Scripture. God of hys mercy geue manne grace to know the treweth. Before Christ in hys supper called the breade his bodye: se how he forsawe thys after euell, and phantastycall dreames, that men would take hys wordes, contrary vnto hys mynde. In the. 6 of John he telleth hys disciples, that to eate hys bodye, was to beleue in hym. That auayled not, but streighte way sayed, the wordes that I speke be spirit and lyfe: and called them from the letter. Yet againe the thyrde tyme in the same place sayth, what if ye se the sonne of man ascende where as he was fyrste. By these reasones he toke away al bodely eating, and figure of the letter. Like wyse after the supper, lest they should dreme yet of abodely presence, because Sacramentallye he called the bread hys body he repeted agayne the same wordes, John. 16. It is expedient that I depart. Agayine, I go to my father. I came from my father into the worlde. I forsake the worlde agayne, and go to my father. Why should not these places holde theyr autoritie, and teache vs to vnderstand these wordes, this is my body, seing that boothe before, and after the supper, christe told them by playne wordes, he woulde not bee in the worlde, and so do the institution of it declare, That this Sacrament was, and should be a memory of his blessed passion, and paynes suffred in the flesche: and not a distribution of the flesche, it selfe, Luke. 22. 1. Corinthi. 11. None of

thes

them that put thys corporall presence in the bread yet hether vnto, neuer coulde interpretate the wordes of the supper aryght. I woulde be glad to heare it ones if they wyll not admit the alteration of the bread with the Papistes, they will, and can do non otherwyse, but interpretat the wordes thus. This is my bodye. That is to say, very bread, and my body, and refer the verbe (is) to two diuerse substaunces, to the bodye of Christ, and to the bread, whiche is plaine against the nature of a verbe substantiue, to be at ones two diuerse substantiis. Seinge Sainct Paul dothe interpretate, and expounde this word (is) in the Sacrament of circumcision (and all Sacramentes be of one nature) by thys worde signyfyeth, or confirmith. Roma. 4. what shoulde men meane thus to trouble and vexe the church of Christe with newe doctrine. Also it is a commune maner of the Scripture, to attribute vnto the sygne, the thynge ment by the signe. God knoweth, what a weake reason this is to saye people must speake as the Scripture doeth, and woulde proue thereby, a reall, and bodelye presence of oure sauioure that dyed for vs, and ascended into heauen. Sytteth at the ryght hande of god all myghtye. And from thence shall come to iudge the quycke, and the deade. Did not Arrius defende hys heresie with as good an argument as thys, when he spake as the scriptur doth, and sayde: Pater maior me est. My father is greater then I. Or might not a man proue by the same reason, that Elie, Esaye, and all other Prophetes, before Christ came, to bee deceauers of the people, & false preachers. For Christ sayd Io. 10. as many as came before me were theues

& mur-

& murderes. He that speaketh thus speaketh as ꝑ scripture speketh. There is not, nor neuer was christian Reader, Heretick but spake in the defense of his heresie, as the Scripture speakethe. But toke not the meanynge with the worde, as we must do except we intende to robbe the holye scripture of her true sense, and vngodlye forge the letter, from the true meanynge therof: as those do, that rather constraynie the vnlerned conscience with feare: then perswade them, with good Argumentes out of the Scripture.

They intricat the wittes of men with sophistre and illusion that they knowe not what they heare, nether they them selfes what they say whē the oration is ended. For a true body, they shew a blancke shadowe, or rather phantasie of a body and all their wordes hathe broughte forthe nothyng lesse then a bodye that they promysed to deliuer vnto him that they woulde perswade. As those that Horace speketh of:

Parturient montes, nascetur ridiculus mus.

They say he that beleueth not their wordes that they haue a true body with: Hoc est corpus meum Was neuer well perswaded of the firste artycle of his faythe, scilicet, I must beleue that God is omnipotente. So we do. But with this reason they subuert them selfes. Because ye se in ꝑ Sacrament God dothe not make the thynge they speake, & therfore it is not there, for yᵗ he would it shoulde be: it must be a mannes bodye with all the qualytes therof, for Christe hathe none other bodye, but that he toke of the holye vergine, and is alwayes visible and subiect vnto the senses where so euer it be, Joan. xi. i. Josn. i.

When they trouble the with the wordes of the

ſupper (this is my bodye) returne vnto all the ſacramentes of the old Teſtament, Gene.17. Ex 12. and thou ſhalte fynde that they were the confyrmacions of the thinges they were called and not the thinge it ſelfe. Romano .4. Then loke vpon other places of the Scripture, John.6. 16. Mark.16. Luc.24. Act.1.3,7. beleue thy credo He aſcended into heuens, Sytteth at the righte hande of God the father almighty from thence ſhall come to iudge the quycke and the deade. Wylt thou not beleue all theſe places, as well as the dreame of them that Chokythe the with one place of the Scrypture euil vnderſtande. Let thoſe vntractable men iudge, what they liſt of the Sacrament and holye ſupper of the lord. Beleue thou with the Scripture that it isbut a memorye of Chriſtes deathe: a confirmation and myſterye of oure redempcion, Luke.22. 1. Corinth.11. Luke. ſayth, do it in the memorye of me, and leſt any man ſhould ſaye that memory is to receaue the corporal bodye of Chriſte. Saincte Paule,1. Corinthi.11. interpretateth it playnlye and ſayth: the eating of the breade, and drynking of the wyne is donne to ſhew, the death and paſſion of Chriſtes body, till he come.

we muſt therefore in this kind of thefte, and al other: ſtudye to make reſtitucion, and to paye euery man his as it is wrytten in the lawe, and Prophetes, Exod,22. Eſay.3. Amos.3. Luke.10. of the whiche reſtitution wryteth Saynete Auguſtin.ad Macedonium Epiſtol.54. The which noman ſhoulde prolonge, nor commende the doing therof vnto his executours but he that hath committed the fault muſte make the mendes in thys caſe, vnto hym that he hathe deceaued.

If

If thou canste not remembre whome, nether howe muche thou haste defrauded: let that bee thy dayly studye to call to remembraunce some way as well to restore the Goods yl gotten, as thou foundest meanes to optayne them. And bee nomore ashamed to returne to grace, then thou were to lost it. If thou find no persones to whō thou shouldest restore it, geue it to the poore, and not to suche as shall synge Requiem for the after thy death. And geue no lesse then thou hast taken awaye.

The goods that be trewlye thyne, thou shalt vse aright if thou obserue these two rules.

Fyrst if thou put no trust in them. Red the. 61 Psalme. Math. 6. 1. Tim. 6.

Second if thou vse them to the honor of god to the necessitie of thys present lyfe without excesse, moderately with thy frendes for humanite, and abundantlye with the poore for charyte, so shalt thou haue ynough, and leue ynoughe as Abraham did to his sonne Isaac.

Caput xii.

The nynthe commaundement.

Thou shalt bee no false witnes against thy neyghbour.

In the eyghte commaundement ye se how God bounde the handes of manne from robbyng of thys neyghbours Goodes the whiche is as it were a manacle or hand facle, to kepe them from doyng of yll.

So dothe he in thys nynth commaundemente bydle the tonge, from hurtinge his neighboure. Whiche is if it be well vsed the mooste precious membre of man, if the contrarye mooste detestable, and pernicious, and yl incorrigible, ful of pestiferous poison. Iac. 3. this precept cõmaũdeth a moderation of the tonge and requyreth the trueth alwayes to bee sayde as occasion requireth, that noman hurt his neighboure which may happen where thys lawe is neglected many wayes. In the soule, in the bodye, in hys name, or in his Goods, and is cõmitted ether by word, wrytinges, simulation, dissimulation, or by any other becke or signe, whiche are all there forbidden. Likewise that nomã being called to bear testimonye in any mater should speake other, the the trueth, for he that is a false witnes offendeth both agaynst God and his neighboure. Here is forbidden al kind of lies that be contrary to charitie. There be thre kindes of lies.

The fyrst men call iocosum mendatium, when in bording they merely speke of thinges vntrew that rather extend to exhilerat the company, the to any mannes harme. This kind of bording is not commendable amonge christian men that should seke other meanes, to occupy the tyme vb all, and hathe more vice and lightnes then vertew, and grauytye.

The seconde sort of lyes is called mendatium officiosum, and is required, when otherwyse yl, or murder cannot be auoyded as ye rede Exod. 1. where the mydwyues beinge commaunded of Pharao to kyll all the males among the Israelites, at the tyme of theyr byrthe, sayd, the women of the Ebrewes were delyuered before

they

they came to thē. 1. Sa. 19. Michol Dauids wyfe by the same meanes sauyd Dauid. So dyd Jonathas capi. 20. Dauid in the. 21. by this meanes optayned breade of Ahimelech the Hygh pryeste in Nobe, and auoyded the handes of Achis the king of Gath. The thyrd kind is called mēdaciū perniciosum, a pernicious and hurtfull kynde of lying that commeth of malice, hatred, enuye or dyspleasure and extendeth to the hurt of his neighbour. Thys kynde is damnable whether it bee in ciuile causes, or matters of religion, specially to be abhorred in diuines and preachers of the churche that cause men to erre from the waye of saluation taught vs by ỹ scripture, and to bring people from the olde lerninge of the Patriarches, prophetes, and Apostelles, to the new lernyng of menne, from oure mother the holye churche and the spouse of Christ Ephe. 5. from a churche buylded vpon the doctrine, and foundation of the Prophetes, and Apostelles Ephes. 2. vnto the sinagoge of the deuil, buylded vpon the doctrine of Antechrist. Here is forbydden al thinges that hurteth, and not the thinge that can honestlye and charitably profyt the trueth, and a good cause.

This law extendeth against those that by any false meanes contend in iudgement to ouercome a ryght cause, or molest an honest persone wyth slaunders, and lyes, or suche as fayne vntrewe accusation, and crymes agaynst anye manne.

Who is not onelye damned by thys lawe of God, but also by the lawe of manne. For when an vngodlye, and malicious person is suffred to lye and speake what he lysteth vnpunyshed, ther is nothynge more pernitious in the the worlde

so make debate and to breake charyte. Ther= fore not onely Gods lawes requireth the slaun= derer to bee punyched wyth the same payne that is dewe for the offence that falsely he hathe accused his brother of, Deuter.19.Math. 7.Luc.6.But also by the lawe of the.12. tables in Rome.Augusti. de Ciuita. libr.21.capit. Jn= stit.libro.4. Titus.18.libro.Pandect,de iis qui infamiam irrogant, slaunderours bee not vnpunyched. Likewise those that secretly intend dissencion,or debate betwene persones,and hea= rers of tales, that they them selfes haue fayned out of theyr owne malicious interpretynge of a thinge donne to a good purpose, or the wordes spoken to an honest end,contrarye to the trewe meaning of them. Agaynst such speaketh.S.Au. de Ciuit.lib.19.cap.6.qui ponet in iudicio debet penam similem sustinere, quamuis sint vera, quia occulta manifestanda non sunt.That is to say he that propounyth the thynge he cannot pro ue, thoughe it be trewe, he should suffer the like payne hymselfe,for thinges secreat should not be openyd.Understande that if ỹ matter apertayne vnto God,charyte,the gouernours of the com= mune wealthe, or vnto the commune wealthe it selfe:then should the il charytably be opened,if it cannot be secreatlye remedyed.Deut.13.

Here is forbydden all flattery and curyng of fauor. An il that destroyeth,citie,and worlde, Raygneth in Moses cheyre,in the court of prin= ces, and euery pryuate house, where as men ca= reth not so they maye kepe them selfes in fauour or come into fauour what they prayse, or what they dispraise,So it please theyr maisters, these Parasites, and seruile sort of men hold vp J,

and

and nay as the wind bloweth, whiche is of all seruitudes the greatest. It is not without cause that so many wysemen hathe geuen counsell to beware of this pestiferous kynde of peole. Cato Cum quis te laudat iudex tuus esse memento. That is to say if any man prayse the, remembre to be thyne owne iudge. Cice. de offic. 1. Cauendum est ne assentatoribus parefasiamus aures, ne adulari nos siamus. That is to say, we must beware we open not our eares to suche as prayseth vs falsely, and not suffre oure selfes to bee flattered. None be so muche in daunger of these il menne, and daungerous synne as the prynces, nobles, and superiour powers of the erth. Therfore Ouid. saythe:

Agmen adulantum media procedit in aula.

That is to say. The Cluster of flatterers walke in the middes of the court

To thys inhonest and fylthy gayne ether pouerty, or auaryce storeth them as Cic. writeth ad Heren lib. 4. Due res sunt que possunt homines ad turpe compendium commouere, in opia atq; auaricia.

Farther there is here forbydden the iudge to admit, or any man to offre in iudgemente, anye partiall, fore wroughte, or concluded cause, in case it be knowen: the person accused, may appel to a hygher iudge and refuse the testimonys, that speke of hatred, or being corrupted other wayes by loue, or mony, whether it bee al redye payed, or yet to be payed, Cod. Lib. 4. Tit. 20. when the lawe saythe thou shalte not aunswere as a false wytnes agaynste thy neighboure, it declareth that it is lawful to shewe the trueth when he is required which cōdemneth the opinion of those

le, that thynke it not lawful for a Christian man, to contende in any cause, before the ciuile Magistrates of the Erthe. Remembre those .4. thinges in geuinge of testimonie, and then thou shalt not offende. Fyrste remembre God, and the truthe, and do for them asmuche as thou mayst. 2. Put a parte all affections, feare, loue, and hatred. Consider what the cause is, and not whose the cause is. If any man speake good, or ile, kepe one eare stopped with thy fynger, and heare hym that speaketh with the other. So dyd Alexander the great, and when he was demaunded why he dyd so: he sayde he kept thone eare close, to heare the other parte. And that is the greatest testimonie that any man can haue to commende his wisdome, and so we be commaunded Exod. 23. Leuit. 19. rede the chapiter. 3. se thou fayne nothynge, nor adde nothynge, to the cause whether it be good, or bad, as the Pharises dyd agaynst Christ, and his holye Martir. S. Steuen. 4. se thou hyde nothynge, nor dissemble, but speke plat, and playnly asmuche as thou knowest. If thou obserue not these .4. thynges it is not onely thefte against charyte, but also sacrilege against God. Whiche he abhorreth Prouer. 6. rede the cap. and shall not be vnpunyshed. Deut. 19. cap. rede the place. The end of this precept is that we vse in all thynges a simple verite towardes all men without fraude, deceat, or gyle in worde, and dede. And all that is before spoken in many wordes, the sume and hole, is that we violate not, nor hurt with slaunderous wordes, calumniat not the thynge well spoken or donne, nor other wayes, our brothers name, but be glade in all thynges, to promote him, bothe

in

in Goods, and fame.

Caput. xii.

The Tenth Commaundement

THou shalt not couet thy neighbours house, nether desyre thy neyghbours wyfe, ether his man seruaunte, ether hys woman seruaunt, ether hys oxe, ether hys Asse, ether anye thynge that is thy neighbours,

ASmuche as is necessarye for man to lyue an vp right and godlye lyfe in this world bothe towards God and man is repeted in the Nynne commaundementes afore yf they be obserued according to theyr institucion, and minde of almighty god ẏ geuer of ẏ same. As he desyreth al the external actes of man to extende vnto the glory of god, and vtilitie of oure neighbour: so dothe he in thys laste precepte require, that the mynde and soule of man be replenyshed wyth all affections and dysyre of loue and charitie, That what so euer we do, it be don without vayne glorye, and hypocrysye from the hearte, not shewyng one thyng outwardlye, and haue an other secreatlye in the hearte. And this commaundemente is referred to all the other as Christe sayeth Math. 5. Thoughe the wordes of the commaundemente make mencyon onelye of the concupiscens of suche thynges as be oure neyghbours possession. As hys house, hys wyfe with other suche Goods as bee hys. And in this precepte is declared specially oure

infirmite, and weakenes that we are all mi-
serable synners Roman.7. for neuer was there
or euer shalbe, onely. Christe excepted but offen-
ded in this precepte, to what perfection or degree
of holynes so euer he came vnto.

No creature borne into the worlde coulde satys-
fye this lawe, and all holye sainctes had synne
remaynyng in them as long as they liued Psal.
142.1, Joan.1. Rom.7.1. Cor.4. Psal. 129. 16. 31.
Job.9. Exod.34. of the whiche places we maye
lerne to call for the great, and inestimable helpe
of God that we maye be quyt, and saued from
this imperfeccion, in Christ Jesu, and accomp-
ted in him the children of God and satisfiers of
the lawe. Roman.8. for by this lawe is requyred
suche a cherite, and syncere loue towardes god,
and man: that the mynde shoulde not haue al-
muche as any contrarye mocion, or anye re-
sistaunce at all, to stayne the glorye, and bewty
of this loue. Whiche comprehendeth al those
commaundementes afore rehersed as Christe
sayethe. Matth.22. Mark.12. and lyke wyse Matt.
7. all thynges that ye woulde men shoulde do to
you, the same do ye to them.

This is the lawe, and the prophetes. Do that
by these wordes ye may know what is the scope
and ende of the lawe, truelye none other thynge
then to bryng men to iustyce and honestie of life,
and to make him lyke vnto the lawe, and so vn-
to almyghtye God, whose ymage the lawe ex-
pressethe, and the more man conformeth him selfe
to lyue after the lawe, the more resembleth the
almightye God geuer of the lawe. Moses when
he woulde brefely call vnto remembraunce the
somme of Goddes lawes sayethe.

Et

Et nunc Israel quid petit abs te Dominus Deus tuus, nisi vt timeas Dominum, et ambules in viis eius: diligas eum, ac seruias ei in toto corde, et tota anima, custodiasq; mandata eius. Deut. 20. That is to say, Therfore now Israel what dothe the lorde, thy God alke of the, sauyng that thou shouldest feare the lorde, & walke in his cõmaundementes, loue him, and serue him, with all thy harte, and lyfe, and to kepe his commaundementes. And repetethe the same wordes agayne. 22. cap. the law would that our hartes shoulde be replenyshed with the loue of god, of the whiche loue procedethe the loue towardes our neyghbour as Paule wryteth. 1. Tim. 1.

The occasion of all hatred that we beare vnto God, his holye worde, and oure neyghboure, is the loue of oure selfes, & the vanite of this world. In this commaundemente is not onely forbyde theffecte of ile, but also theffecte and desyre towards ile. Not onely theffect, lust, concupiscens prones, inclinacion, desyre and appetite towards ile: but also when man is moofte distitute of synne, and moost full of vertue: moofte ferriste from the deuyll, and nerist to God: oute of hell, and in heauen, Philippens. 3. Yet is hys workes so vnperfyt, that if it were not for the free, liberall, and mercyfull imputacion of iustice in Chryst Jesu man were damned. Roma. 7. 8. Psalm. 143. He that considereth this precept well, shall the better perceaue the greatnes of goddes infinite mercye: and vnderstande the article and doctrine of free iustificacion by faith.

For all thoughe grace preuent the doyng of good, and folowe it neuer so muche, yet is the worke vnperfyt, and satisfyeth not the perfec-

tion

tion of the lawe, only it is Chriſtes merites that we be ſaued by. The whyche article the diuell mooſte enuyeth, and goeth about to oppreſſe as muche as is poſſible. Confeſſe thy ſelfe therfore in thy mooſte perfectyon and ſaye: Lorde God haue pitie and compaſſion vpon me alwayes and for euer: thy vnprofytable ſeruaunt, Lu. 17. and when thou ſpeakeſt of grace remembre it is not onlye the free gyfte of God to preuent the in doynge wel, and to folow the in the ſame, but alſo free imputation of lyfe eternall whyche thou canſte not merit nether with grace, nether without grace. For as I ſayde before to what perfection ſo euer thou be come vnto: this lawe acculeth the. Thou ſhalt not coupt. But becauſe thou troweſt, and beleue in Chriſte Jeſu thou ſhalt be ſaued, John. 3. 4. 5. 6. and where as the lawe promyſeth nothinge but vpon ſuche condicion as we perfourme it to the vttermooſte, Chriſte Jeſu take the from her, the rygure and extremite of her iuſtyce in vs, and layeth it vpon himſelfe. So that the blyſſe eternall that the lawe promyſeth for workes: God geueth vnto vs by grace, for hys ſake that onlye ſatiſfyed the law Chriſt Jeſus. Roman. 5. Epheſi. 1. Colloſſ. 1. Galat. 4. And in this Argument of free iuſtification wryteth, Sayncte paule in the leuen fyrſte chapiters in the Epiſtl. to the. Ro. where as in the. 4. he putteth Abraham for an example that is the father of all beleuers, in whome we maye ſee howe the frendes of God are iuſtifyed, or optayne the fauoure of God. And layth that Abraham was iuſtified by faythe. Geneſ. 15. and before circumciſion. Where as thou ſeyſt, two thynges.

One

One that the vncircumcysed was iustifyed. The other that noman was iustified by the merites, or benefytes of the Sacrament. Lykewise he was promised to bee the heyre of the worlde because of hym should be borne Chriſte Jesu the lorde of the worlde, Id credit, non per Legum meruit.

Thys he beleued, and not by the lawe me ryted, Galath,3. an other reason Paule alegyth that Abrahã, and al other are iustyfied by faithe.

It is not possible that the promes of God should bee irritated or made vayne: but if it dependeth of the iustice of the lawe, it could not be certain. Therfore addeth he, freely by faythe, why the faythe in optayning remission of synne beholdeth only the mercye of God in Chriſt Jesu, and loketh vpõ none other merites. Yet marke more: he saythe that grace is the heritage of the beleuer, by the iustice of faythe, Roman.4. Then it is no merit. Heredes nascimur, non emimus. We ar borne heyres, and bye it not, as those say that attribute remission of synne to workes or Sacramentes whiche doth testifye or confyrme, the frendes of God, and not make them Gods frendes. Roman,4.

Thus thou seyst what the lawe is, how thou arte bound studiously to obey it, and how it is fulfylled in Chriſt Jesu, whose iustyce is thine. If thou beleue in hym, as thoughe thou haddest perfectlyey satisfyed the Lawe thy selfe.

Certayne obiections that kepeth manne from the obedience of Gods lawes soluted.

Capu

Caput. xiiii.

1. Of tyme, and place.

AS it is the maner of al Orators not onelye to stablyche the matter they intreat of, with suche reasones, Argumentes, and probations as beste maye conferme, and stablyche theyr purpose, but also ad suche reasones, as maye inclyne the hearers to fauour the thynge spoken: and likewyse leaue in theyr myndes suche perswasions, as myghte in maner pryncke them forthe, and by force constrayne them to put in effecte and practyse the thing spoken of, and then to remoue suche impedimentes, and breake the force of suche contrarye Argumentes, as maye be obiected to let the thynge, they would optayne and proue. So doth Moses in the booke of Deuteronomii as thou hardest before, leaue no argumente nor reason vnspoken of, that myghte excitat, styrre vp, prouoke and force vs to the loue, obedience, and execution of Goddes lawes, as the .28. chapiter of Deuteronom. sheweth. In the .29. and .30 he remoueth all the obiections impedimentes, and lettys that withholdeth vs from the obedience, and doyng of Gods lawes.

The fyrst Sophisme or carnall obiection is when men say it is no place, nor tyme now to lerne, or obey the worde of God, we be not in a monastery, in the scole, or in the temple: we be in the brode worlde, and muste do as other men do and rather serue the place we be in, et vlulare cum Lupis. Barke with the Woulfe the speake

of

of the Scripture. So dothe they reason of tyme like wyse. Nowe it is to daungerous a seaso to reason any matters, let it passe tyll the world be more quiet, and suche like. As the Israelites might haue sayd to Moses that commaunded to obserue thys lawe when they came into the land of Canaan.

We obserued not these preceptes in the wyldernes, wherfore then more in Canaan, we kept them not for the space of. 40. yeres, nomore will we here after. Thys obiection he breaketh, and proueth that the lawe should be alwayes obserued, and in euerye place: and sheweth howe the obseruation of the lawe was rewarded, and the neglectyng of it punished. And declareth the same by examples. God fedde his frendes in the desert by miracle from heauen, and preserued all theyr apparell that it consumed not, nor perysched in the wearinge, for the space of. 40. yers. Then of Pharao and the two great Kinges of Hesbon, and Basan. Sehon, and Og.

Caput xv.

2. Exception of persones.

The second obiection is, when men put from them selfes the obedience of the lawe vnto other. Saing, let the Priestes, and Monckes kepe the lawe and lerne it. What shuld a Prynce, Magistrat, or Gentle man bee bounde to lerne and kepe all those holy rules, Farther, youth cannot be tyed to so streight canonnes it must not so be brydeled.

Such

Duche as be packed in, with hyghe wales and seperated from the worlde muste obserue these commaundementes of God. Thys wycked acceptation of persones. Moses destroyeth, and moste Godly repeteth and numbrythe the membres of the churche, the orders, and decrees of the same. Repeteth the wordes of the aliaunce, Sayinge: Vos omnes hodie statis coram domino Deo vestro. Principes vestri, tribus vestre, Seniores vestri, prefecti vestri, atq; omnes viri Israel. Paruuli quoq; vestri, vxores, vestre, et peregrinus tuus &c. That is to say All ye this day stand before the lord youre God, youre Princes, youre trybes, youre Elders, youre Officers, and all men of Israell. Youre Children, youre Wyues, and thy Gest, and so forthe, Rede the place. And whye they stode before the lorde, the texte declareth. To entre aliaunce with him. No maner of person is excluded from the lege. Whereby we knowe as Gods mercy is commune for all menne, whiche is the fyrst parte of the condicion expressed in the lege so a lyke is the obedience towardes the lawe required of all men. Specially of suche as bee the gouerners of the people in the ministeryr of the churche, or else in the gouernaunce of the commune wealthe. If the Preacher be ignoraunte of Goddes worde, and of a dissolute lyfe what Godlines or vertew can there be in hys hearers If the King, Prynce. Magistrat, or Rulers of the commune wealthe, nor know goddes lawes, nor folow iustice, equite, temperaunce, nor sobriete, What honestye or vertewe can they loke to haue in their subiectes. They muste gyue example of all vertew. Let them beware betime

that

that vse these obections, for if they thincke to haue God for theyr God, let them obserue his aduaunce. For he will punyshe the transgressoure without respect of persones whosoeuer it be.

Caput. xvi.

3. Presumpcion

The thyrd obiection, or Satanicall sophisme is presumpcion or securite of Goddes will, when men knoweth what is to bee donne yet agaynste hys knowlege presuming of Gods mercye doth the thynge that is il. This horrible sinne extendeth wounders far. The one sittith in iudgement and falsiye iudgeth. The other clymeth to honour, and ryches by flattery, vsurye, simonye, extorsion, fraude, and pyllinge of the poore. The other holdeth in the trueth to be spoken, and letteth out the lies that should be kept in: with all suche other like vises, as raigne now adaies in the world. They hear by the wordes of God, that those ils and abominacions be cursed of God, yet hope they the contrary and thinke yet to haue Gods fauour, as the text saith Deut. 29. Rede and marke it: Cum audierit verba iuramenti huius, bendicat sibi in corde suo dicens: pax erit mihi, etiã si incessero in imaginatione cordis mei, vt addat ebriam sitienti. That is to saye, when he heareth the wordes of thys othe (where God swereth to punyshe the il Deut. 28.) he promiseth good to hym selfe, saying in hys hearte, yea if I walke in the ymagination of my harte, and take my pleasure there is no danger. Thys diabolical presumptiõ is tho e-

cation that men not onlye fall into dyuerse kyn-
des of abhominacion, but also perseuer in the
same yl, let euery man iudge his owne conscien-
and se. Agaynst the worde of God he taketh ho-
pe, as it semeth him of Gods mercye, whiche is
no hope at all, but the verye with, and halter of
the deuill to strangle at length him, that is thus
perswaded in thys sl, and daungerous opinion.
They thynke it is fayth, where as it is very arro
gancy, a trew knowlege of God, when it is but
a deuillysh illusion, and false opinion of man as
it appereth i the same place by Moses wordes.
Non agnoscit Dominus vt propitietur ei, sed fu-
mabit tunc furor Domini, et zelus eius in virū
istum, et cubabit super eum omnes maledictio,
que scripta est in libro isto, delebitq; Dominus
nomen eius sub celo, Deut. 29, that is to say, the
lorde wyl not fauour hym, but then bee angrye,
and kyndle his Ire agaynst thys man, so that e-
uery malediction wrytten in this booke shal rest
vpon hym, and the lord shall destroye his name
vnder heauen. Wede the place, and lerne to auoy
de suche securite and sinister iudgement of god
and hys nature. The original, and fountaine frō
whens thys presumption springeth is ignorācie
and a truste in other mens vertewes for whose
merites they thinke to be saued. Some saye they
haue Angels, and Archangelles, and many other
holy sayntes in heauen that commend theyr sal
uation to God. In other trusteth to suche wor-
kes as maye be done vpon the earthe for hym,
and he do nothing hymselfe but lyue as he lyste
in a vayne hope, to haue solace in iniquitie.
This great offence is norysched dyuerse wayes.
Fyrst when men iudge not aryghte of Gods na-
ture

ture that he is as angry wt synne as the scripture sayth. The seconde when menne iudge a mysse of Goddes wozkes. When they se, he punished one foz synne, he thynketh not that the same punishment apertayneth vnto hym. Moses teacheth, and setteth befoze the people the wozkes of god, hys wounders and meruelles donne in Egypte, in the cities of Sedom, and Gemoza, Adam and zeboim the which the lozd subuerted in his Ire, and furye and sayd these wozkes only punyshed not those that offended, but also shoulde teache all other men to a voyde Goddes displeasure: foz to that ende myracles of punyshmentes bee don, as Chzist sayethe Luke. 13. to foze warne me of ỹ il to come, and thus hath he all waies called men to penaunce.

If they woulde styl be naughte, at lengthe he punnyshed cruellye, as not onelye the holye Histozies of the Byble testifye where as ye se, kynges, and kyngdomes. chaunged and destroyed, but also in pzophane wzytters ye shall se by what miracles God called the Aegypstrates, and people of the commune wealthe to repentaunce. Titus lyuius libzo tertio de secundo bello Punico wzitteth that an ox calyd a hoxse, in the. 7. booke, a Pigg varryd with a mannes mouthe, and a childe bozne wyth an Elephantes heade. Valerius wzytteth libzo 1. capit. 4. that a Hare kolyd a Hare in the kynge of the Perlians campe called Xerxes. Who as some wzytters recozde, bzought against the Atheniens. 1700000. menne of war. Whom Themistocles the Captaine of the Grekes ouer came in ỹ Sec. Herod wzitteth this Histozie at large.

Had kyng Xerxes considered the wozke of god

he might haue lerned that there was a god that would turne the forse, and corage of his horsemen, into the feare and timidite of the timerous, and ferefull hate. Liuius lib.3. de vrbis origine writteth how the heauens burned, and deuided it self in two li.2.de.2.bello Punico, the see bākes burned. The sonne was seene to fyght with the Mone, and like wise two Mones to be sene in ẏ day. libr.3. he saythe that the See burned. These supernaturall workes might haue taughte the people of those dayes amendement of life had they not ben blynd as we be that neuer take profyt by any worke of God, otherwyse thē to eate the reuenues of the earth as the brute beastes of the same, nor no more knowledge of god by the motions of the heauens thē the or, or horse, that like wise see them, ⁊ yet nether the wyser nether the better. If we marked the.8. and.19, Psal. we should knowe they were made to an other ende. The gentiles shame vs, all a way that lerned by the reuolution of the yere that nothyng was durable in this mortall lyfe Horat. Carmi. lib.4.

Immortalia ne speres monet annus, et almum
Que rapit hora diem.

The third reason is that mē iudge amisse of Gods promyses that sayth he will punyshe doutles for synne all maner of people, be they neuer so strong as the prophetes allways testifie. Hie. in especiall. He sayd if the people conuerted not from theyr doyng of il, God woulde kepe promyse wyth them, and destroye theyr lande, but they beleued it not but sayde, Templum domini Templum domini. Templum domini.

The temple of God, the temple of God, the temple of God. They iudged then as manye doo

now

now aday when they se their cyties, and contrey stronge they thynke it is not possible to be ouercome. So thought the Troianes and deceaued them selfes as the prophecie of Nerci foze spake.

Post certas hyemes vret Achaicus.
Ignis Iliacas domos. Hoz. Car. lib. 1.

An other so estemeth the foyse of the people and putteth their confidence in the same sayinge, let this bablynge preacher saye what a lyst God is not so crucil as he speaketh of. It shal cost many a broken hed before any enemy entre any parsell of oure communc wealthe, but truste to it yt synne be not banyshed, the Ire of God will finde a way in at last, and the deferrynge therof is onlye to call vs to a better lyfe and not that he is a slepe, or aproueth our yl lyfe. Rom. 2. as thou seist example of the Israelites in the land of Canaan whiche was passing stronge, and the inhabitauntes therof the onlye commune wealth of God, as they sayde. The temple of God, the temple of God, yet at the laste Nabucadnezer that they loked not for was their destruction Esai. 22. marke the punyshmente and the cause thereof whiche was synne and lerne to beware, taught be an other mannes yl.

Caput. xvii.

4. Curiosite.

The fourthe let or impediment is curiosyte & ouer muche searchynge the pryuytes, and secreates of God when men of an yl, and lycentious lyfe returne not to penāce as the scripture byddeth. But mountethe strayghte waye

into Goddes prouidence and predestination, cōtēnynge the wyll of god that is made opē to him in the scripture, that God would him now to repēt, and to receaue grace. Searcheth to knowe ẏ thinge that neuer was made open to mā or angel the euēt, & ende of thīges to cum. Thus reasoneth wͭ himselfe, who knoweth what his last houre shalbe, wherfore fauoureth god the one, and not the other. Some tyme the good makethe an il end, and the il a good. In this opinion, and inscrutable misterie he wereth all his wittes, and at the end of his cogitacions, fyndeth more abstruse, and doutfull obiections then at the beginnynge, so that he commeth from this scole nether wyser nether better. Moses Deu. 29. remouethe this vngodlye let, and impedimēt saing: Secreta domini dei nostri reuelata sunt nobis & filiis nostris vsq; in seculum, vt faciamus omnia verba legius huius. That is to say, the secreat of ẏ lord our God ar made open vnto vs, and vnto oure chyldren for euer, that we do all the preceptes of this lawe. The whiche wordes playnlye condemneth our folyshe, and audatious presumpsiō that seketh to knowe what shall happen vnto vs in the houre of deathe, and wyll not knowe the thynge that shoulde be done in all oure lyfes, to say that God woulde haue vs knowe the thynge that is opened vnto vs in the scripture Goddes mercye promysed in Christ Jesu, and folowe him in all vertue. If we offende to repente, & leaue synne then hathe he promysed mercye, and wyll geue it Moses saythe cap, 30. Deut. Do the thynge that thou art byd to do, and folowe the wyll of God made open vnto the in hys word. As for thy dysputation of Goddes prouydence

is

is a curiosite, and no religion, a presumpcio, and no faythe, a let of vertue, and furtheraunce of vyce. When thou heareſt penance ſpoken of, lerne that leſſon oute of hande leſt peraduenture thou be neuer good ſcoler in Theologye, of godes lawes. It fareth many tymes with vs that longe go to ſcole in diuinite, and yet neuer good diuines, as it fareth in the ſcole of Rethorike where as yf at the begynnynge the ſcoler profyt not as Aryſt. ſaythe ſhall neuer be good orator. Therfore Moſes ſaythe in the. 29. cap. Deut. Non dedit dominus vobis cor ad intelligendum et oculos ad videndum, atque aures ad audiendum vſq; in preſentem diem. That is to ſay, God gaue you not a hart to vnderſtande, Iyes to ſee, nor eares to heare vntil this preſent daye. Here dooth Moſes ſpeke ironice, & ſemeth to deny, the thig he woulde affirme. As Ariſt. or Cicero mighte saye when they haue applyed all their labour & donne the beſt they canne to make their ſcolers lerned yet profyteth nothing. The depart out of the ſcole, and ſay vnto their audyence: I neuer opened vnto you the ſcience that I aught you Not that the faulte was in them, but in the auditours that neglected their dylygence and doctrine. So doothe Moſes now ſpeake of God, not that the faulte was in him, that thoſe vnkynde people vnderſtode not the doctrine he taught, but in the ſelfes as it appereth in the texte. For he vſeth now the rode of perſecutio, punyſheth them, beteth them, yea and kylleth the becauſe they would not lerne the thing he taught them. Yea farther he ſheweth that his pleaſure was, they ſhoulde chooſe the good and leaue the yl, to be in wealthe, and a voyde the wo.

This argumente he proueth of his awne nature, whiche is amiable, louynge, and holye, inclyned to do well vnto man, and to be at peace with hym. But because man of hys owne malyce contemneth the worde, and doctryne of God, he is not onely rigurouse, and seuere agaynste man, but also he wareth so angry for synne as he that chafeth, and moueth hym selfe that all men may perceaue by his countenaunce he is offended. Therfore sayethe the texte. Fumabit furor Domini, Deut. 29. that is to say, the furye of god shall smoke against the synner. Oure gospellers be better lerned thē the holye goost, for they wickedlye attribute the cause of punyshmente, and aduersite to goddes prouydence which is ỹ cause of no yl, as he him selfe can do no il, and of euery myschiefe that is done they saye it was Goddes wyll. The holy goost putteth an other cause as it is wrytten here, Deu. 29. that is to say, Sinne in man, and the cōtempt of his holye worde. Farther the payne is not inflicted by predestinatiō to lose man, but boothe predestination and the affliction extendeth to call man from damnation, Ezech. 33. 1. Cor. 11. Psal. 118. Apoc. 3. Esa. 26. 28. Heb. 12. Prouer. 3. Mat. 11. Rom. 11. Esa. 61. The blynde soothe saiers ỹ wyt of thīges to cum are more to be esteined then these curiouse and hyghe clymmynge wittes: for they attrybute the cause of yl vnto the yl respectes and siniſtre coniunctions of the Planetes. Refuse not therfore ỹ grace offred, nor ones receaued banyshe it not with il cōuersation. If we fall, let vs heare almightie god that callethe vs to repentaunce with his worde and returne, let vs not cōtinew in sinne, nor heape one synne vpon the other, lest at laste we come to

a cõtempt of God and his word, for remyssion is promysed to as many as repente as Moses sheweth in the.30.chap. Deut. and lykewyse all the scripture, and examples therof. But remembre what the texte saithe that thou must conuert vnto God, that by the meanes and mediation of Chryst, and that with all thy harte and then thou mayst fynde remedie. Conuert not, to superstition and bye a Masse for thy synnes, or loke helpe of any sainct: but onely of god as hys word teacheth, Joan.15. for he that strake the for sinne can heale the agayne. Say not in aduersite as Cicero dyd: Nisi quis Deus, vel casus aliquis subuenerit, salui esse nequeamus, lib.16. Epist,148. For there is nothynge in heauen nor erthe that saueth but God alone.

Caput. xviii.

5. Desperation.

THe fyfte let or impedimente is desperation, when as men thincke they cannot be saued, but are excluded from all mercye. And this is not a lyght and smale let for men that hathe offended. And is contrarye vnto Presumption, for presumption hathe some simple and shewe of hope for all thoughe man offende the wyl of god, yet dooth he trust in the doyng and perseueraũce of yl that God wyll not punyshe.

The whiche impiete and wickednes, taketh from god his iustice. Of the contrary nature is desperation, it taketh from God his mercye. For when they offende and continue in synne, they thincke there is no mercye lefte for them.

The

The which sinne and blasphemie thus procedeth in man. The desperat person hathe now his Iye in Goddes iustice, redeth, heareth, and seyth how cruelly, and with rigure he reuengeth the transgression of his lawe. Beholdeth the examples in whome God executed the same rigure and punishment, that his conscience is oppressed with all, consydereth his awne strengthe whiche is prone vnto nothynge but vnto yl. Seeth how difficil, and harde the thynges be that God commaundeth, specially because of his accustome and long continuaunce in synne.

This discurse, and progresse in thacknowledge of synne beareth him in hande yt it is impossible to returne vnto god. Then doothe they for the more part abridge and shorteneth their awne dayes, or else chose an other kynde of lyfe then God appoynteth in the Scripture. As Sardanapalus the last kynge of the Assiriaunce prescrybed at hys deathe this rule to lyue by, and lette the worde of God, of whome Justinus lib. 1. wryteth.

Ede, bibe, lude, post mortem nulla voluptas.
Cum te mortalem nozis, presentibus exple.
Delitiis animum, post mortem nulla voluptas.

That is to saye, Eat, drincke, playe, for after deathe there is no Joy.

Iuuenalis:

Et Venere, et cenis, et plumis Sardanapali.

Moses lyke a good physicio teacheth a remedy against this dangerous disease, and sheweth the waye vnto god, declareth that God is full of mercy, and redye to forgyue, and begynneth his oration in this maner vnto suche as be afflicted, and oppressed with synne: Cum itaq; venerint

super

super te omnia verba ista . That is to saye when there commethe vpon the al those thinges, Deuteron.30. Rede dilygentlye the chapiter and marke it. Moses sayeth there when God hathe afflycted the for thy synnes and thou returnest vnto him with all thy hart: he shall delyuer the from captiuite and receaue the to hys mercye agayne. Of the whiche texte lerne this doctryne, that God wyll alwayes forgeue howe manye, and how horrible, so euer the synnes be, Rom. 5. Ezechiel.33. Romano.11. Joan.3. Mat.11. and learne to feare of presumption and to beware of desperation. God desireth thy obedyence towardes the lawe thoughe thou canst not fullfylled it . Lyke wyse he desireth to do well vnto ỹ, and not to punyche the. Hieremi. 20. Rede the place and also Esai.chapit. 49. Luce. 15. and se what paternall and more then fatherly loue god almyghtye beareth vnto all vs myserable synners in Christ Jesu his onely sonne. Who is oures by faythe, whiche faith, sothe, & onely ledethe vs to eternall lyfe as Christe sayethe. Jo,3. so the father loued the worlde that he woulde geue his only sonne for it, that all that beleue in him, cannot perysche, but hathe lyfe euerlastynge, and so. Joan.6. He that beleueth in me hath euerlastynge lyfe.

But vnto this way of lyfe (to Christe by faith) all men be not brought after one sorte. For as mannes lyfe is not mayntained with one kynde of meates, but the chylde with pappe, the full age with stronger meates, the sicke wyth commune meates, the syckenes with suche as be of lyghter digestion: so is it in bryngynge man to fayethe in Christe Jesu oure saui-

noure.

ulloure. One doctryne and lernyng cannot do it, becaule there be diuerle loztes of people, in the wozlde. Some Hypocrites, that woulde iuſtifye them ſelfes by their wozkes.

These know not the greatnes of ſynne, neither their owne imperfection, neither the damnation of God againſt ſynne, Joan. 16. This man ſhoulde not haue the fre remiſſion of ſynne in Chriſt Jeſu preached vnto hym, but the law and tenne commaundementes, that by it, he lerne fyrſte to knowe the horrour of ſynne and greatnes of Goddes Ire againſte it.

In other lozte liue without al feare, and honeſtie, a fylthye lyfe, as wel of thoſe that confeſſe the goſpell, as thoſe that hate the it: thoſe becauſe they knowe not the abhomination of their ſinne, and the feuerite of Goddes angre againſte it, be not mete to haue the goſpell of rempſſion of ſynne preached vnto them, but to be inſtructed in the law, & rather brought to a feare of goddes punyſhment, that remayneth for all impenitente perſones. They ſhoulde be excommunicated, and punyſhed with the diſciplyne of Goddes worde, that, fyrſt they might know their ſinne, and acknowledge their damnation. Thus Chriſt taughte the ponge man that truſted in his owne wozkes, Matth. 19. Marc. 10. Luc. 18. becauſe he was an Hypocryte, he preached not vnto him the goſpell of fre remiſſion of ſynne, but ſende him to the lawe and to the wozkes therof, not that he ment man coulde fulfyl the lawe, or iuſtifie him ſelfe by the wozkes thereof: or that Chriſte would not he ſhould be part taker of his mercy, but that the hypocrite mighte cum to acknowledge of his ſynnes, the Ire of God, and

damnation

damnation of him selfe by the lawe.

The whiche thing knowen, he should be constrained of necessite, to seke hys saluacio by faith in Christe Jesu, excepte he would perishe in his synne. Sayncte Paule dyd not byd the Corinthians preache faythe and remission of synne vnto the adulterour that continued in sinne: but byd them excommunicat hym, and as manye as dyd lyke offence, and that no man should eat or drynke with hym, 1. Corinthe. 5.

But vnto suche as knowe their synnes, and be troubled with the heuynes thereof as Dauyd was, that sayd Psalme. 38. Thy dartes lord are shut in me, and thy handes oppresseth me. No part of my body fre from payne, because I haue synned. For I am drowned in synne and the punishmēt there of is more waightie then I can beare. The sores and woundes that thou hast stryken me with all for my synne, stynche, and speweth out, fylthe and corruption for my transgression, and so forthe with a dolorous and lamentable oration. Rede the Psalme, it begynneth. Lord chastyn me not in thy Ire. There shalt thou lerne trewe penitence. To him and suche like as the lawe hathe wroughte her office in, appertayneth the preachyng of the gospell, of remission of synne, and delyueraunce from Hell in Christe Jesu. So Christe preached vnto Marye Magdalyn Luke. 7. For as she had most greuously offended, so knewe she her selfe, and was afflicted with the dolours of hel, whē she came to Christ to know the way to heauen, he sende her not vnto the law, for the lawe had fyrste donne her office in her and made her afrayd. Therefore poore wretche,

she

the hard thy synnes be forgiuen, and thy fayth hath saued ꝑ. There is an other sort mete to hear the gospel, and not to be fered with the law. To say, suche as hath throughe Chryste remission of theyr synne, and walketh by fayth in the vocation of God, yet durynge thys mortall lyfe beareth about with them, the reliques and remanent of sinne in theyr bodyes. To these men preacheth Saynct Paule the Gospell Rom. 8. Nulla condemnacio eſtiis, qui inſiti ſunt Chriſto Jeſu. That is to say: There is no condemnation vnto them that are graffed in Chryst Jesu, lest this mā shoulde to muche sustaine the wayght of the law as Paule maketh exclamation for feare of the figure of it in the. 7. chap. Roma. Farther vnto this man it is also necessary to mengle the lawe now, and then, to this end to kepe him in his office, in the feare of God, that by the lawe the affections of the fleshe may be kept vnder, & by the Gospell, maye be preserued the spirit, and ardor of fayth.

This is to preache in the churche of God. Not to fere the sorowfull conscience with the figure of the lawe: nether to flatter those Hypocrites, Epicures, and lasciuious gospellers with the promesse of fayth, vntill suche tyme as they amende, and the lawe donne his office in them. And in case preachers had vsed, and applyed the scripture to the vse it was wrytten, and as their auditours had nede, there had neuer ben suche a soden, and horrible defection from the Gospel in many places as now we see.

Caput. xix.
6. Ignorance.

The syxte let or impediment where with me excuse them selfes from the obedience of the lawe of god, is the pretence of ignorance, ye whiche they thynke shall excuse them. Thus they say: the scripture hath so many misteries in it selfe, and is to hard for oure capasite. Some tyme the letter, sometyme the spirit, and somtime both must be vnderstand. Farther they saye the doctors braule, and chyde betwene them selfes, and howe should the vnlerned vnderstand it aright. Who can tel sayth an other whether this be the trew law or not. If it were the trew law of god, then should it conteyne all verites, and haue no nede of mannes lawes. Now the greatest parte of suche as hathe the name of Christianitie, saye that Goddes lawes saueth no man, instructeth noman a ryght, no it is not holsome for manne, except it be holpe, and ayded by the lawe of the bishops. Thus the worlde oweth to the bishops decrees that haue called the auctorite of the holy testament, that contayneth all trewth (whose sufficiencie, and veritie is sealed with the precious bloude of Christe) into dout, and not into dout onlye, but clene obrogated it, and preferred theyr owne lawes. Confer theyr preachynges, and ministracion of the Sacramentes wyth the Holy worde, and lawe of God, and se. Other saye I haue no wytte to vnderstande the word of god, and if I had yet haue I no leasure to lerne it. Agayust thys obiection Moses aunswereth, and sayth this law is sufficient, is simple, and playne, easy to be vnderstande, a perfyt doctrine, and required of all men. Thus he pronyth it. Preceptum istud quod ego precipio tibi hodie non est mirabiliter supra te, nec procul po

situm

sitū, Deut.30.that is to say the commaundement that I prescribe vnto the to day is not far aboue the, nor put far from the. Rede the laste halfe of the chapiter. By the whiche wordes it appereth that God hath made his will,and pleasure, simple,and playnly open vnto his people, with apte sentences,and open wordes, and also put the same nere vnto vs that we should not seke it with great danger of oure lyfe, to sayle into the Indies for it,or loke it in heauen aboue as those that receaue al thynges by reuelation or apparitions of Angelles, or other suche meanes. But Moses saythe it is no nede of anye suche Embassadours,and so sayth Abraham Luke.16.for man may lerne out of the scripture what is to be donne,and what not to bee donne, what is the condicion of the good,and of the bad. No nede to seke the knowledg therof in Egipt, Athenes, or Rome. Sed valde propinquum est tibi verbum, in ore tuo, et in corde tuo vt facias illud. That is to saye,the word is present,and at hand with the in thy mouthe, and in thy hearte, that thou shouldest do it. By these wordes we se, that in the greatest synner that is, is a certayne rule, and knowlege to lyue welby, yf he dyd folowe it. So confounded. S.Paule the gētiles Roman.1. of synne, because they knewe the euil they dyd, was condemned by the testimonye of theyr owne conscience. For the lawe of God to do well by, is wrytten naturallye in the hearte of euery man. He that wil diligently searche hym selfe shall sone fynde the same,and incase manne woulde beholde his owne ymage boothe in bodye, and in soule though

there

there were no lawe wrytten, nor heauenes o-
uer oure heades to testifye the goodnes, and
iustyce of God, and the equitie of an honest life:
mannes conscyence wolde tell hym, when he
doothe well, and when euyll. Roman. chapit.
2. Farther the iudgemente, and dyscurse of reas-
son desireth not onelye to lyue iustlye in thys
worlde, but also to lyue for euer in eternall
felicitie. Without ende, and that commeth
by the similitude of God whych yet remaynyth
in the soule, after the synne of Adame. Where
by we se plainlye that those excuses of igno-
raunce bee damnable, when manne seyth he
coulde do well yf he folowed the iudgement of
hys owne mynde and coulde not lyue an euyll
liefe, for when he doeth euyl he knoweth that he
doothe agaynste the iudgemente of hys owne
conscyence. So that we se that the lawe of
God, is ether outwardlye, or inwardlye, or
boothe, opened vnto manne, and by goddes
grace myght do the good, and leaue the euyll, yf
it were not of malyce, and accustomed doing of
synne. The which excuseth the mercie, and good-
nes of god, and maketh that nomanne shalbe
excused in the later iudgemente, howe subtilly so
euer they nowe excuse the mater, and put theyr
euyll doinges from them and laye it vpon the
predestination of God, and wolde excuse it by
ignorancie, or saye he cannot be good, be cause
he is otherwyse destyned. Thys stoicall opini-
on reprehended Horat. Epist. 1.

Nemo adeo ferus est, vt non mitescere possit,
Si modo culture patientem commodet aurem.

That is to say. Noman is so cruell, but may wa
re meke, So that he geue a willinge eare to disci-
pline. All though thou canste not comme to
so far acknowlege in the scripture, as other that
be lerned, by reason thou arte vnlerned, or else
thy vocacion will not suffre the, all dayes of thy
lyfe to bee a studient, yet mayest thou knowe,
and vpon payne of damnacion arte bounde to
knowe the articles of thy faythe, to knowe God
in Christ, and the holye catholicke churche by the
word of God wrytten. The tenne commaunde-
mentes to knowe what workes thou shouldest
doo, and what to leaue vndonne. The pater
noster Christes prayer, whyche is a bridgment,
epitome, or compendious collection of all the
psalmes, and praiers wrytten in the hole scrip-
ture. In the whiche thou prayest for the remis-
sion of synne as wel for thy selfe, as for al other,
desyrest the grace of the holye gooste to preserue
the in vertew, and all other, geuyst thankes
for the goodnes of god towardes the, and all
other. He that knoweth lesse then thys, cannot
be saued, and he that knoweth nomore then this,
if he folowe hys knowledge cannot be damned.
John. 17. There be two commune verses that al
menne in maner knoweth, and doutles wor-
thy, that telleth vs to knowe Christe, thoughe
we knowe nomore, is sufficient.

Hoc est nescire, sine Christo plurima scire:
Si Christum bene scis, satis est si cetera nescis.

That is to saye, to bee ignoraunt, is to knowe
many

manye thinges without Chriſte. If thou knowe Chriſte well, it is ſufficient though thou be ignorant of all other thinges.

Thus I haue layde in the tenne holy preceptes of almyghtye God, accordynge vnto the ſcripture. Fare ye well in oure onely, and ſole Joy, & conſolation Chriſt Jeſu.

✠

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Sint oculos clari qui cernis sydera tanquam
Dico Grammatico versum qui construit istum